

فیضان محبت

Faidhaan-e-Muhabbat

Explanation of the poems of Hadhrat
Moulana Muhammad Ahmed Sahib
Rahimahullah

By

Sheikh-e-Tariqat Hadhrat Moulana Muhammad
Qamruz-Zaman Sahib Allahabadi *Daamat*
Barakatuhu

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By: Sheikh-e-Tariqat Hadhrat Moulana Muhammad
Qamruz-Zaman Sahib Allahabadi *Daamat Barakatuhu*

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Introduction

by:

Muslih-ul-Asar Muhyis-Sunnah

Hadhrat Moulana Abrar ul Haq Sahib Rahimahullah

بسم الله الرحمن الرحيم

I am extremely pleased with the work my esteemed friend, Hadhrat Moulana Qamruz-Zaman Sahib has done in gathering the poems of love of the great Sheikh Hadhrat Moulana Muhammad Ahmed Sahib under various headings, followed by brief and important explanations. Hadhrat Moulana has in this compilation shown, at various places, how the poem found its translation in the life of Moulana Muhammad Ahmed Sahib himself. This compilation is thus an explanation of Moulana's poems as well as a biography of Hadhrat Moulana.

From the various parts of this compilation what I have heard I found my heart expressing thanks to Almighty Allah that He has allowed such great works to be completed at the hands of His servants. Indeed, this work is a testimony of the great blessings that Moulana Qamruz-Zaman Sahib gained from Hadhrat Moulana Muhammad Ahmed Sahib.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

This is from the favours of Allah. He gives to who He wills.

Friends have informed me that Hadhrat Moulana Muhammad Ahmed Sahib himself heard various parts of this compilation and expressed his happiness over it. In fact, as I have been told, Hadhrat himself gave it the title of 'Faidhan-e-Muhabbat'.

May Almighty Allah make it beneficial for all and may He accept it in His Divine Court. May Almighty Allah reward Moulana Qamruz-Zaman Sahib tremendously for his efforts. Amin.

A lowly servant
Abrar ul Haq

Nazim -Madrasah Ashraful Madaris
Majlis Da'watul Haq
Hardoi UP

3 Rajab 1406 (14 March 1986)

Foreword

by:

Mufti Zainul Islam Qasmi Sahib Daamat Barakatuhu
Teacher at Madrasah Baitul-Ma'aarif

حامدًا و مصليًا و مسلمًا

The second edition of Faidhan-e-Muhabbat has, by the grace of Almighty Allah, been published. It was perhaps about ten years ago that Almighty Allah placed the thought in the heart of Hadhrat Moulana Qamruz-Zaman Sahib to prepare this compilation, thereby making it easier for the masses to take benefit from the many poems of Hadhrat Moulana Muhammad Ahmed Sahib, which have been gathered under the title of 'Irfaan-e-Muhabbat'.

Whilst Hadhrat Moulana Qamruz-Zaman Sahib was preparing this book he would on regular occasions read it in the gatherings of Hadhrat Moulana Muhammad Ahmed Sahib, who would express his happiness with it and bless it with his duas. In this manner the entire book was recited in front of Hadhrat Moulana.

After the book was published it was well received by the Ulema and the public. Both verbally and in writing many expressed their delight with the compilation.

Moulana Anwar Ahmed Sahib of Bihar wrote the following:

I am taking great pleasure whilst reading from this book of yours. There are few books that I have read that have created within me this amount of happiness. Your book is one of them. There was no place in your book where I felt the subject could have been presented in a more beautiful manner. You have indeed gathered the ocean in a cup. Your manner of indicating towards the principles of tasawwuf and its finer points, in the light of the poetry of Hadhrat Moulana Muhammad Ahmed Sahib is indeed amazing.

I have not had the opportunity to peruse through your other writings but I am sure that this one is and shall always be amongst your most unique works. May Almighty Allah reward you abundantly. Aamin.

Hadhrat Moulana Ubeidullah Sahib Balyawi Rahimahullah, from the Tablighi Markaz in Delhi, expressed his delight with the book in the following words:

As Salaamu Alaikum. Most respected.
I hope that you are well.

I have received your book from my associate, Janab Sayyid Khalil Sahib. Due to your explanation of the

poems of Hadhrat Moulana Muhammad Ahmed Sahib Daamat Barakatuhu being concise I have great hope that it shall be a great cause of creating the love of Almighty Allah within the hearts of many.

May Almighty Allah reward you abundantly.

Please convey my salaams to Hadhrat and request for duas.

6 June 1986
Markaz Tabligh
Delhi

Indeed it is the sincerity with which Hadhrat Moulana Qamruz-Zaman Sahib compiled this book, coupled with the duas of Hadhrat Moulana Muhammad Ahmed Sahib, that this book has been received with open arms from all quarters.

Hadhrat Moulana Muhammad Ahmed Sahib himself would express his happiness over this compilation on many an occasion. In fact it was Moulana himself who selected the title of 'Irfaan-e-Muhabbat'. I remember Hadhrat Moulana saying that he would at one time feel shy to present his poems in front of the Ulema. However after hearing how Moulana Qamruz-Zaman Sahib had explained his poems in the light of the Quraan, the Sunnah and the sayings of the

pious, he now no longer feels that shyness. He also said that Faidhan-e-Muhabbat is a complete guide to the path towards Almighty Allah.

Such high praise for the compilation from the tongue of Hadhrat Moulana is indeed sufficient to understand the calibre of this compilation before you as well as that of the compiler.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

This is from the favours of Allah. He gives to who He wills.

Summary of Faidhan-e-Muhabbat

by:

Janab Shams-ur-Rahman Farouqi Daamat Barakatuhu

Explaining the speech of the lovers of Almighty Allah and extracting principles and lessons of tasawwuf from their poetry is indeed the share of those who themselves enjoy a close relationship with Almighty Allah.

Hadhrat Ashraf Jahangir Simnani Rahimahullah in his treatise 'Lataif-e-Ashrafi' has extensively quoted from the poetry of Hafiz Shirazi Rahimahullah and has extracted from his words many great lessons and principles of tasawwuf.

Hadhrat Hakimul Ummah, Moulana Ashraf Ali Sahib Thanwi too would quote the poems of Hafiz Shirazi in his lectures. In one lecture Hadhrat said:

'There are many principles of tasawwuf to be learnt from the speech of Hafiz Shirazi. His speech is indeed filled with tasawwuf. Had there been nothing of essence in his speech we would never have wasted our energies in trying to extract lessons from it.'

Hadhrat Thanwi wrote a commentary on the Mathnawi of Moulana Rum titled '*Kalid-e-Mathnawi*'. As for the poems

of Hafiz Shirazi, Hadhrat Thanwi in detail discussed them in his book '*Al-Takasshuf*'.

On the Mathnawi of Moulana Rum the commentary of Bahrul-Ulum, Moulana Abdul Ali, is still regarded as one of the best that has been written in Farsi. Yusuf Ali Shah Chisti Nizami wrote a wonderful commentary on the poems of Hafiz Shirazi. Of recent are the commentaries written regarding the poems of Ghalib and Iqbal.

The commentary of our dear and esteemed friend, Hadhrat Moulana Qamruz-Zaman Sahib, titled '*Faidhan-e-Muhabbat*' also enjoys a place in the chain of commentaries that have to date been written regarding the poems of the saints and the elders.

Hadhrat's commentary on the poems of Hadhrat Moulana Muhammad Ahmed Sahib could easily be described as نور علی نور (light upon light). The poems are of such a personality who has been blessed with a heart burning with an intense love for Almighty Allah. A man, whose personal life, actions and speech portray a true image of the saints of the past. A man, whose love for Almighty Allah, can be felt in his every poem. A man, blessed with such a condition of love within his heart, similar to what Khawja Nizamuddin Auliya had seen in the heart of Amir Khusro.

As for the commentator, he too is a man of great knowledge and firmly grounded in the path. One who has been blessed with the close companionship of Muslihul Ummah, Hadhrat Moulana Shah Wasiyullah Sahib. In fact, Moulana had also acquired the mantle of khilafa from Hahdrat Muslihul Ummah.

One finds similar traits in Hadhrat Moulana Muhammad Ahmed Sahib and Moulana Qamruz-Zaman Sahib which one would notice in Hakimul Ummah Hadhrat Thanwi Rahimahullah and in his vicegerent, Hahdrat Muslihul Ummah, i.e. a deep understanding of the Shariah and proper observance of the etiquettes of the path in their poetry. Thus to describe this commentary as نور علی نور (light upon light) is indeed quite appropriate.

A salient feature of the poetry of Hadhrat Moulana Muhammad Ahmed Sahib is the simple, easy to understand nature of his poems, beneath which is hidden jewels of wisdom. When an ordinary individual reads his poems he passes by these jewels, without realising their worth. We are thus indebted to Moulana Qamruz-Zaman Sahib for laying out the jewels of Hadhrat's in this commentary, jewels that we had never paid due attention to.

For example, Hadhrat's one poem:

کمال عشق تو مر مر کے جینا ہے نہ مر جانا
ابھی اس راز سے واقف نہیں ہیں ہائے پروانے

*It is the quality of true love that one dies
again and again, and yet never dies
As yet the moth has not learnt of this
secret.*

From the surface this poem seems similar to other such poems, such as that of Khumar Bara Bankawi, who said:

فراق یار میں مرنا خمار آسان ہوتا ہے
فراق یار میں جینا خمار آساں نہیں ہے

*To die after separating from one's
beloved, o Khumar is quite easy. To live
after such a separation is indeed most
difficult.*

A general reader would see only so much of meaning in the poem of Hadhrat Moulana Muhammad Ahmed Sahib. Moulana Qamruz-Zaman Sahib has however drawn our attention to an entirely different lesson that is to be derived from this poem, which is that fighting against the desires of the nafs is indeed a demand of true love.

Hadhrat Moulana explains:

There is nothing unique about burning and dying on one's first encounter, as a moth dies on its first meeting with a bright light. Rather, unique is the one who continues burning in the fire of Divine Love, dying thousands of times, and standing up back alive thousands of times.

Hadhrat Moulana Muhammad Ahmed Sahib would on many occasions explain that the one who passes away on the battle-field shall indeed be blessed with the rank of martyrdom, but there is a stage even more enviable than this, which is that one remains concerned regarding what is allowed and what is not during every step in his life. Most definitely this is a very great struggle, on account of which one reaches the stage of *siddiqiyat* (being truthful in one's claim); a stage which is even higher than that of martyrdom; a stage that rests at the foot of the door of prophethood. (End of quote)

A disciple once complained to Hadhrat Hakimul Ummah Rahimahullah that he no longer experiences the thrill and enjoyment that he would perceive when he first began making zikr. The disciple was concerned that perhaps on account of some misdeeds of his he was being deprived of tasting the sweetness of worship. Hadhrat Thanwi consoled him by explaining that at the beginning every disciple experiences a burst of joy whilst making zikr. Later,

as the individual advances, this simmers down and matures. His love for Allah now reaches a moderate state.

Regarding this point take notice of how Moulana Qamruz-Zaman Sahib has explained it from the poem of Hadhrat Moulana Muhammad Ahmed Sahib, which is:

اب نہ افراط باقی نہ تفریط ہے
عشق کامل ہو امتدل ہو گیا

*Now there is no laxity, nor is the
excessiveness.*

*My love has now reached a complete
state. It has become moderate.*

Moulana Qamruz-Zaman Sahib explains this poem as follows:

In this poem Hadhrat has shown the high and unique nature of moderation in the path of love and has declared it to be the peak of true love. When there is true love full obedience to the dictates of the beloved shall naturally follow. It is this that is called 'moderation in love', since a seeker now holds himself firm upon the path of the Shariah, and does in no way fall beyond its boundaries.

Commentating further Moulana writes:

Moderation in every facet of live is essential for a believer. Be it his acts of worship or his financial dealings, and even with regards to his love, in all departments he must thread under the light of the Shariah and with moderation.

Just see how wonderfully Moulana has explained this delicate point in the light of the poem above. He has drawn our attention to the fact that in the path to Allah, known as *Tariqat* it is the Shariah that rules. This is indeed the stance that the Chistiya masters have adopted, i.e. they have defined *Tariqat* as 'threading carefully upon the Shariah'.

Moulana then ends his commentary of this poem with the following lines:

In this poem Hadhrat has also indicated to the high position that Almighty Allah has blessed him with, which is that he has passed the various colourful stages of the path and has now settled on permanent ground. As long as a seeker is moving through the colourful stages of the path he constantly remains prey to the temporary states of emotional outbursts (بسط) and then total decline (قبض) After traversing pass this he becomes

moderate in his every word and action. (End of quote)

The knowledge of Hadhrat Moulana Muhammad Ahmed Sahib was indeed unique and deep. A glimpse of it one gets by studying his discourses. Those who were blessed to spend even a little time in Hadhrat's company will understand well what I am referring to. We owe great gratitude to Moulana Qamruz-Zaman Sahib that through his beautiful commentary the deep knowledge of Hadhrat has been laid out in simple words, thereby benefitting both the scholar and the layman.

Hadhrat Ba-Yazid Rahimahullah had made dua for Khawja Nizamuddin Auliya that Allah blesses him with beneficial knowledge and acceptance. My dua too is that Almighty Allah blesses both Hadhrat Moulana Muhammad Ahmed Sahib and Moulana Qamruz-Zaman Sahib with acceptance. As for their knowledge being beneficial, what doubt can there be in that?

Shams-ur-Rahman Farouqi
Allahabad
25 May 1992

Preface

by:

Sheikh-e-Tariqat

Hadhrat Moulana Muhammad Qamruz-Zaman Sahib

Allahabadi Daamat Barakatuhu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

For many years it has been the practice of this lowly one to regularly study the master-piece of Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi Rahimahullah, viz. Tarikh Da'wat wa Azimat (Saviours of the Islamic Spirit), in which Hadhrat Moulana has so beautifully detailed the biographies of the famous revivers of the Islamic spirit. The mere reading of their biographies would create an Islamic and an Imaani awakening within, which would be easily perceived.

From amongst the giants whose biographies have been recorded, one is that of Moulana Jalaluddin Rumi Rahimahullah, which Moulana has recorded in a manner that indeed brings light to the heart.

Without any doubt, Hadhrat Moulana has written these biographies with the very spirit and Imaani fervour that was found within these giants of Islam, thereby doing full justice to their biographies. This is indeed from the great

favours that Moulana has done for us all. May Almighty Allah reward Moulana abundantly. Aamin.

Under the chapter Mathnawi Ma'nawi, Moulana writes:

'We understand from the biography of Moulana Rum that he was blessed with a natural disposition for the burning love of Almighty Allah, except that the sciences of logic and Ilm-e-Zahiri (surface knowledge) had prevented this fire of love from rising. It was the company of Shams Tabriz that gave a jolt to his disposition, upon which the veils that had fallen upon him, due to his surroundings and nurturing, these were lifted almost immediately.

Upon reaching this stage every limb of his body would emit the cry of:

*'O Allah, who else is there for us as a
companion in this world? We have
become a date-palm upon Mount Sinai,
and are now searching for one that shall
be able to converse with us'.*

Without a companion, in front of whom he could open his heart and divulge the gems that lay within, passing time for him became difficult. Thus, we find

that after the departure of Shams Tabriz, as long as Moulana Rum did not find another partner, (first in the form of Salahuddin Zarkob and later in the form of Husamuddin Chalpi) with whom he could share his secrets of Divine Love, Moulana would remain in a state of uneasiness.

The burning flame of love that existed within Moulana Rum would force him to search for the gatherings convened in the love of Almighty Allah, in order to cool down its heat.

The phrases that emitted from the tongue of Moulana, on account of this burning flame of love, its collection is what is known as 'The Mathnawi', which could be described as a mirror of the thoughts, reflections and experiences of Hadhrat Moulana Rum. Each of these phrases are found brimming with the flames of Imaan, yaqin (conviction), and a condition of extreme love for Almighty Allah, described as 'the pain of the heart'. And it is this that has blessed his compilation with world-wide acceptance.

(End of quote from Tarikh Da'wat wa Azimat Pg.452)

I feel it appropriate to begin this book of mine with some of the poems of the Mathnawi, not only in order to

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acquire its blessings, but rather due to the amazing spiritual effects that are felt when one reads the poems of the Mathnawi. Moulana Nadwi quotes Moulana Rum as saying:

'I too walked the path of utilizing and relying upon intellect, but I later realized that I was well-versed in logic and philosophy, was blessed with great foresight, had acquired knowledge of thousands of matters, but was unfortunately unaware of what I myself was, whereas this in fact is the most valuable knowledge one can ever acquire.'

Moulana Rum would describe his condition as well as the condition of other such scholars as:

'He has been blessed with the knowledge of innumerable matters, but how unfortunate he is that he knows nothing regarding his own self!

He has learnt the distinguishing traits of every jewel and item, but remains an ignorant donkey regarding his own unique traits.

The summary of all knowledge is that you realise what your state shall be on the plains of Resurrection.

Inviting the scholars of his era to migrate from the Greek sciences of logic and philosophy towards the sciences of Imaani wisdom and Imaani logic, Moulana stated:

How much longer shall you remain engaged with the pursuit of Greek logic and philosophy? Is it not time that you now engage in the acquiring of Imaani wisdom?

Moulana would give open invitation towards the love of Almighty Allah, and would loudly proclaim the miracles of Divine Love. He would say:

Love has made the stone turn into oil, whereas where there is no love, even wax shall turn into stone. Love has caused the dead to come alive, and has made even the king into a slave.

Whilst criticizing those that have opted for the love and servitude of others besides Almighty Allah, Moulana would be overtaken with unique religious fervour, and would in that state cry out:

It seems that you are happy to remain the worshippers of worldly kingdoms, whereas we have chosen to become the slaves of a kingdom of Divine Love, a kingdom that shall remain forever!

Moulana would explain that love is a sickness from which the sick person desires no cure, but rather supplicates for an increase in his sickness.

Every ill person desires cure from his illness, but the lover of Almighty Allah only wants his illness of love to increase more and more.

There is no drink more enjoyable than the poison of Divine Love, and there is no getting cured from the sickness of Divine Love.

(End of quote from Tarikh Da'wat wa Azimat Vol.1)

The spiritual state of Moulana Rum and the nature of his poems brings to mind almost immediately the state and the poems of Aarif Billah Moulana Muhammad Ahmed Sahib Partabgedhi Daamat Barakatuhu. By the grace of Almighty Allah, in such times, we are able to find a mirror image of Moulana Rum, within our very midst.

As proof of this, instead of from my own side writing anything in this regard, being short-sighted and lacking in adequate knowledge, I prefer to instead present what Hadhrat Moulana Sayyid Abul Hasan Ali Nadwi has written as a preface to 'Irfaan-e-Muhabbat', (the compilation of the poems of Hadhrat Moulana).

Moulana Nadwi writes:

'After Hadhrat Majzub (with whom I enjoyed only a few meetings, but whose poetry I have taken great enjoyment and benefit from) the next saint that I have found carrying two full goblets, one brimming with the love of Almighty Allah, and the other with the laws of the Shariah, is Hadhrat Moulana Muhammad Ahmed Sahib (May Almighty Allah bless him with a long life and spread his blessings far and wide).

By merely glancing at his teachings and method of nurturing, his daily routine and the environment around him, a stranger could hardly imagine that this very personality has been blessed with such a unique level of love for Almighty Allah, together with a tongue capable of making an adequate expression of it. What better name could have been selected for the compilation of Hadhrat's words than 'Irfaan-e-Muhabbat' (the recognition of true love). The one who selected such a suitable title has indeed been blessed with an adequate appetite and taste in this field of Divine Love.

On many an occasion I was honoured with the opportunity to hear Hadhrat's poems, at times, from the blessed tongue of Hadhrat himself, and at times from Hadhrat's special attendee, Kamil Sahib. The thought would always rise within that I should compile and publish these unique poems of Hadhrat, so that those unable to attend the gatherings of Hadhrat for whatever reason could also take benefit.

In fulfilling this desire, my close associate, Muhammad Mia played a huge role. For years he would insist upon Hadhrat Moulana that he allow him the chance to compile these poems. By the grace of Almighty Allah, it was compiled during his life, and he himself selected its chapter headings.

Now, this collection has come in front of me, which has indeed made the uniqueness of the poems, its high standards, and the love of Allah that brims within it, even more apparent. Wherever one opens and reads he finds it bubbling with the recognition of Divine Love. A few examples of this shall be presented here:

The true essence of speech is the fervour and feelings that lie behind it. Moulana has so beautifully said:

خدا کا فضل ہے ورنہ میں اس قابل نہ تھا احمدؔ
کہ میں نے آگ جو بھر دی ہے اشعارِ محبت میں

*This is nought but the mercy of Allah,
otherwise o Ahmed where are you ever
worthy of being able to ignite such a fire
of love within these poems?*

Describing the value and honour of such love, Moulana explained:

لطفِ جنت کا ترپنے میں جسے ملتا نہ ہو
وہ کسی کا ہو تو ہو لیکن ترا بسکل نہیں

*He who does not get a taste of Jannah by
sacrificing his passions and wants in Your
pleasure, whatever he may be, let him be,
but he will never be one who died for You,
o Allah!*

نثار جانِ حزیں کر دے شوق سے احمدؔ
کھڑا ہے کون؟ دیکھ تیرے سرہانے

*O Ahmed, sacrifice this life that feels sad
that it cannot get what it desires. Take a
glance at who it is at your head side, i.e.
Almighty Allah!*

Hadhrat Moulana was indeed blessed with full understanding of Divine Love, thus enabling him to render such poetry. These poems were not merely a manifestation of the Divine Love (faidhaan-e-muhabbat) that he was blessed with, but also a clear indication of his high level of understanding the finer details of this Divine Love (irfaan-e-muhabbat).

Hadhrat Moulana most beautifully said:

کوئی اہل محبت سے تو پوچھے
عجب شئی ہے صدائے لن ترانی

*Ask the lovers of Almighty Allah
regarding the unique nature of the echo
of, 'you can never see Me'.*

کسی نے اپنے بے پایاں کرم سے
مجھے خود کر دیا روح المعانی

*In His absolute kindness he has made me
the manifestation of Divine meanings.*

عشق نے احمد کو مجلی کر دیا
ورنہ ہم بھی تھے آدمی نام کے

*Love has made Ahmed into an
illuminated body, otherwise we too were
nought but man in name.*

میں تو اس قابل نہ تھا لیکن جنوں کے فیض سے
کھول دی ہے میں نے بھی احمد دکانِ زندگی

*I was never worthy of it, but through the
blessings of the lovers of Almighty Allah,
o Ahmed, I have now also opened up a
shop of 'true life'!*

Whilst burning in Divine Love, Moulana would at times expound upon the secrets of Divine Love. Moulana said:

پوچھے مت یہ اسرار ہیں عشق کے
روتے روتے مجھے آگئی کیوں ہنسی

*Don't ask why I am sometimes found
crying and immediately thereafter
smiling, these are nought but from the
secrets of love!*

Hadhrat Moulana would explain that there is nothing unique about burning and dying on one's first encounter, as a moth dies on its first meeting with a bright light. Rather, unique is the one who continues burning in the fire of Divine Love, dying thousands of times, and standing up back alive thousands of times.

Hadhrat would say:

کمال عشق تو مر مر کے جینا ہے نہ مر جانا
ابھی اس راز سے واقف نہیں ہیں ہائے پروانے

*It is the quality of true love that one dies
again and again, and yet still never dies
As yet the moth has not learnt of this
secret.*

Hadhrat would also say:

رونا کبھی ہنسنا، کبھی جلنی کبھی بجھنا
الوان محبت ہیں یہ الوان محبت

*At times to be crying, at times to be
smiling. At times to be burning, at times
to find one's fire extinguished. These are
the colours of love! These are the colours
of love!*

Almighty Allah had blessed Moulana with great strength,
with which he was able to control his emotions of love.
Hadhrat would say:

بھٹک کے منزل جاناں سے دور جا کے پہنچے
جو جوش عشق میں جذبات کو دبانہ سکے

*He, who in the path of love cannot curb
his emotions, shall slide far from the road
that connects with Almighty Allah!*

Being blessed with a Sheikh who was staunch upon the Sunnah (Hadhrat Moulana Shah Badr Ali Sahib Rai-Bereili, disciple of Hadhrat Moulana Fadlur-u-Rahman Sahib Ganj Muradabad), and having entered into a chain whose connection has been well established (the Naqshabandiyah Mujaddidiyah), the importance of threading this path of Love in the light of the Shariah was foremost in the mind of Hadhrat Moulana, which he would express many a time in his poems:

اگر آزاد ہم ہوتے خدا جانے کہاں ہوتے
مبارک عاشقوں کے واسطے دستور ہو جانا

*Had we been free in our ways, only Allah
knows where we would have ended up
today!*

*Blessed indeed are the lovers whose love
is governed by a law!*

نہ افراط باقی نہ تفریط ہے
عشق کامل ہو معتدل ہو گیا

*Now there is no laxity, nor is there
excessiveness. Love has now been made
perfect. It has hit upon the path of
moderation!*

لذت بندگی کے سامنے ہے
پہچ سب حال و قال کی لذت

*In front of the pleasure of servitude, all
spiritual ecstasies have lost their value!*

It was this staunch obedience to the Shariah that made Moulana alert to the plots of shaitaan and the carnal self (nafs), which Moulana would expose in his poems. Moulana would say:

کوئی بھی منزل عرفان تک پہنچ نہ سکا
کسی کو نقص کسی کو کمال نے مارا

*None were able to reach the peak of the
path of Divine Recognition. Some failed
on account of their weakness. Some
failed due to their thinking themselves
perfect.*

کھل گئی جب سے چشم بصیرت
اپنی نظروں سے خود گر گئے ہم

*When our eyes of foresight opened, our
status, in our eyes, was the first to fall!*

ترے کرم خاص پہ سو جان سے قربان
میں اس سے ہوں ممتاز کہ میں کچھ بھی نہیں ہوں

*May a hundred lives be sacrificed for
Your Special Graces! It is my
distinguishing trait that I am nothing!*

جو ہے اہل عشق کی ابتدا، جو ہے اہل عشق کی انتہا
میں بتاؤں احمد بے نوا، مرا اعتراف قصور ہے

*Should I tell you, O poor Ahmed, what is
the beginning of this path of love and the
end of this path? It is nought but
admitting to one's errors!*

This reality created within Moulana the unique quality of *tafweeth* (handing over one's matters to Almighty Allah) and *tasleem* (being pleased with Divine Decree). Moulana would say:

ہوتی نہ یوں تکمیل محبت
اپنی تمنا ہوتی جو پوری

*As long as one every desire gets fulfilled,
how can love every reach completion?*

Hadhrat would also say:

ان کی طلب ہے مقصدِ اعظم
اور ہر اک شے غیر ضروری

*Searching for His Pleasure is the highest
purpose of one's life. Besides this,
everything else is of no real significance.*

Many of Moulana's poems would express loudly his humility in front of Almighty Allah. In singing the praises of Almighty Allah, Hadhrat would say:

آتش عشق نے جلا ڈالا
زندگی ہم نے مر کے پائی ہے

*The fire of love has burnt me, and in
dying (for Allah) I discovered true life.*

عمر غفلت میں ہو گئی برباد

میرے مالک تری دیبائی ہے

*Before this, my life was being wasted in negligence.
O my Allah I am indeed most thankful to You.*

میں وہ عاصی ہوں دیکھ کر جس کو

رحمت حق بھی مسکرائی ہے

*I am indeed that sinner, who, when
Divine Mercy looked upon me, it smiled
(in pity).*

Another amazing poem of Hadhrat's in this regard is:

مر کے ہوتی ہے زندگی حاصل

ایسے مرنے کی تم دعا کرنی

*True life has is attained when one dies
for Almighty Allah. O my friends, let us
pray for such deaths.*

خلوص دل سے پکارے اگر کوئی ان کو

ہر ایک نام ہے ان کا پھر اسم اعظم ہے

If one calls unto Almighty Allah with a sincere heart, he shall find every name of Almighty Allah to be the Ism A'zam (The Great Name of Almighty Allah, through which prayers are heard immediately).

تسلیم کہ حاصل تجھے ہر علم و ہنر ہے
لیکن یہ بتا کچھ تجھے اپنی بھی خبر ہے؟

We accept that you have mastered every science and field. But, tell me, have you even realised who you are?

On one occasion, whilst addressing the general Muslim public, and extolling the importance of inviting towards good, Moulana read poetry comprising of over eighty stanzas, the beginning of which is:

رحمت کا ابر بن کر جہاں بھر میں چھائیے
عالم یہ جل رہا ہے اس کو بجھائیے

Become the clouds of mercy that spread throughout the lands. The world is burning, will you please rain upon them and extinguish the fire!

In these eighty poems, Hadhrat taught the need of tabligh, and at the same time explained the importance of tasawwuf.

Hadhrat also composed a poem with regards to the virtue of the Mujahid, a poem, which indicates towards the inner thoughts of Moulana, and shows clearly that tasawwuf does not at all ask that one runs away from the masses. Rather, tasawwuf re-awakens the fervour of a Muslim for Islam.

In some of his poetry, Hadhrat Moulana has corrected the patterns of thoughts of some of the great and famous personalities of Indian Poetry. These poems are indeed thought-provoking and unique in their kind.

In summary, whilst reading this compilation of Hadhrat Moulana's poetry, masters of the field too shall feel compelled to say exactly that which Moulana had said so beautifully:

احمد تجھے نہ جاننا سمجھا تمام عمر
گو ساتھ جا رہے ہیں ترے، آرہے ہیں ہم

*Ahmed, despite having been with you for
so long, I did not recognize you, nor did I
understand you!*

May Almighty Allah accept this compilation, and make it a means of bringing heat back to our cold hearts, and tears back to our dry eyes, for this is really what this compilation is all about. (End of quote from Moulana Abul Hasan Ali Nadwi)

After reading what Hadhrat Moulana Abul Hasan Ali had written in the biographies of these two great personalities, i.e. Moulana Jalaluddin Rumi and Moulana Muhammad Ahmed Sahib, one shall perceive quite clearly the great similarity between the inner spiritual states of these two saints, as well as between their poetry. This is from the favour of Allah, and He bestows it upon whom so He desires.

It is the system of Almighty Allah to raise in every era such great personalities, who are found to be a combination of knowledge and practice and of love and recognition. Men, whose speech and inner spiritual state satiate the thirst of thousands. Men, whose inner spiritual fire of Divine Love has made the hearts of thousands catch alight. Men, whose company has burnt away the qualities of hatred and jealousy from the hearts of many, and has made their hearts organs of gold instead.

From amongst these personalities is the blessed being of Hadhrat Moulana Muhammad Ahmed Sahib from whose spiritual waters scores of people are satiating themselves. Indeed, his spiritual attention, his efforts and his blessed

company is like alchemy, and his speech is like the medicine known as the potion of *Farouq*, i.e. such speech which always leaves an impression upon the seeker.

By the grace of Almighty Allah, just as how the branch of *ta'lim* and *tabligh*, is strengthening by the day, so too do we find the branch of *tazkiyah* spreading its blessed wings further and further.

These two golden branches, viz. *ta'lim* and *tabligh*, which focuses upon bringing those laws of Islam alive that deal with the external self, and *tazkiyah*, which focuses on rectifying the inner-self, shall in-sha-Allah continue till Qiyamah. Through these two blessed branches of Islam the statements, actions and life of Rasulullah Sallallahu Alaihi wa Sallam remains protected at the hands of the Ulema, whilst at the hands of the Mashaikh glimpses of the inner qualities of Rasulullah Sallallahu Alaihi wa Sallam, his beautiful character, and his spiritual state are preserved for the Ummah.

Whilst the Ulema, through the Madaris, continue fulfilling the obligation of teaching the Quran and the Sunnah, the Mashaikh, through the khanqahs, continue fulfilling the obligation of *tazkiyah* (spiritual nurturing).

Fortunate are those who have established some sort of relationship with these branches. Without any doubt, he is tasting from the great bounties of Almighty Allah. May

Almighty Allah make us all from the lovers of the great men of these blessed Islamic branches, whereby we may acquire the honour of proximity to them on the Day of Qiyamah, as per the indication of the hadith (المرء مع من احب), and we may save ourselves from the disgrace of the Hereafter.

Due to it being noticed that certain inexperienced scholars and immature Sufis, due to ignorance regarding the field of each other, have fallen into the abyss of unjustly levelling criticism against each other, fuelling more and more the fires of jealousy and hatred for each other, I feel it appropriate to make mention here of an article written by Hadhrat Sayyid Ahmed Rifa'i, who was a scholar of par excellence, as well as a leader in the field of tasawwuf.

In-sha Allah, through this article one shall find a great door of understanding opening up in front of one. Hadhrat has written in 'al-Bayan al-Mashid':

'Always hold a good opinion of the Ulema, and stay far from attacking their honour. Those of the Ulema who are righteous and upright, they are in fact the saints of Almighty Allah. They are deserving of the greatest of honour. Rasulullah Sallallahu Alaihi wa Sallam has stated, *'The Ulema are the inheritors of the Ambiya.'*

According to my understanding, that sufi that criticizes the Ulema, he is drowning in the anger of Almighty Allah. So too, that scholar that unjustly criticizes the saints, he too is far from the court of Almighty Allah. Yes, if a scholar is found failing in his duty, and is not passing verdicts in accordance to the dictates of the Shariah, or if a sufi is found threading a path contrary to the Shariah, then obviously each shall be deserving of criticism.

That sufi who has been blinded by the terminologies of this path from realising the object of the path, in reality he is an ignorant person. And Almighty Allah does not take the ignorant as His special servants. Similarly, that scholar who has been blocked by his thrill with the apparent words of his knowledge from reaching its core and actual purpose, he too has been greatly deprived. O Allah, I seek your protection from such knowledge that does not benefit.

O my friends! Ask the scholars who oppose the saints, 'Would they not desire that in their localities there could be such individuals whose *karamats* (super-natural feats) cause those astray to submit to the truth of Islam, thereby saving the Ulema from the trouble of having to continuously debate and argue with these astray groups?

Are they desirous that the spiritual link of this Ummah with Rasulullah Sallallahu Alaihi wa Sallam come to an end, and that the chain of *karamats* which occur at the hands of the saints, on account of the blessings of the *mu'jizaat* (miracles) of Rasulullah Sallallahu Alaihi wa Sallam, be terminated?

If this is what you desire, then you should rather be questioning the level of your faith. And if this is not your desire, then ask yourself who is the true representatives of the spiritual state of Rasulullah Sallallahu Alaihi wa Sallam? Upon whose hands are *karamats* being observed? Is it upon your hands or upon the hands of the saints? If these men cease to exist, who then shall display the glimpses of the magnificent inner spiritual state of Rasulullah Sallallahu Alaihi wa Sallam? (End of quote)

In order to attain the treasures of spirituality, in every era, the sincere scholars, who were the Ghazalis and Razis of their time, would be found at the feet of the saints, and without any embarrassment, they would publicly proclaim the greatness and the virtues of the saints of their era.

Imam Qusheri writes:

In every era it has been observed that even the highest of scholars and the Imams in their field, they too were desirous of attaining the treasures of spirituality that lied at the hands of the saints. Thus, they would be found sitting humbly in their company and eagerly anticipating their duas and blessings.

Imam Shafi'e and Imam Ahmed ibn Hanbal would praise Shaibaan Ra'i. Abul-Abbas ibn Shureih would speak highly of Sheikh Junaid of Baghdad. In fact, after sitting in his company, Ibn Shureih said, *'I was unable to understand much of what he had explained. However, the nature of his words and the inspirational power behind it has made me realize that the words of such a man can never be based upon falsehood.'* (End of quote from Imam Qusheiri)

It has been narrated that Imam Ahmed ibn Hanbal Rahimahullah would advise his son to frequent the company of the saints, saying that the level of ikhlas (sincerity) that they have reached is indeed much higher than that of the general scholars. (Tabaqatul Kubra)

Subhanallah! How high is not the level of justice of our elders and great scholars! They did not feel shy to make such statements in front of the public. One purpose of their making these statements loudly was so that their

students too would not distance themselves from the gatherings of the saints.

In support of this, the great scholar and mufassir of his era, Qadhi Thana-ullah Sahib Panipati, who was from the senior vicegerents of Mirza Jaan Jaanah, wrote in Tuhfatus-Saalikin:

Numerous reports have reached us regarding the benefit acquired from sitting in the gatherings of the saints. The mind finds it far-fetched that such a huge number of individuals could have agreed to speak the same lie. Moreover, when we find that each individual from this huge group is such a personality of piety, honesty and integrity, that had he alone been the only one giving testimony, then too one would have been inclined to accept his testimony.

The crux of the testimony of all these individuals is that whilst sitting in the gatherings of the saints, whose link of spirituality leads up right to Rasulullah Sallallahu Alaihi wa Sallam, not only did they find that those participating in the gatherings were blessed with true beliefs (aqaa'id) and an adequate amount of fiqhi knowledge, but over and above that they found a spiritual condition overtaking their hearts, creating within it an intense love for Almighty Allah, for Rasulullah

Sallallahu Alaihi wa Sallam, for the friends of Almighty Allah and for the noble acts and deeds of piety.

This is that condition which can be described as ‘a *level of perfection*’ and it is this condition that opens up the doors for further levels of perfection. (End of quote from Tuhfatus-Saalikin Pg 4)

Moulana Rum himself admitted to the fact that had it not been for his Sheikh, he would not have acquired the treasures of the spiritual realm. Moulana would say:

مولوی ہرگز نہ شد مولائے روم
تا غلام شمس تبریزی نہ شد

‘Moulana Rum would never have become a Moulawi (i.e. one deeply connected with Almighty Allah, had he not become the servant of his Shams Tabriz.’

Two great scholars of their era, Sheikh-ul-Islam Hadhrat Moulana Abdul Hay Sahib Badhanwi and Hadhrat Moulana Muhammad Ismail Shahid, pledged allegiance at the hands of Hadhrat Sayyid Ahmed Bareili Naqshabandi, despite Hadhrat not having graduated as an Alim. In the service of their Sheikh they annihilated themselves to such an extent,

that they would take great honour in carrying the carriage of Hadhrat Sayyid Sahib upon their shoulders.

A person asked the famous saint of the Naqshabandi path, Hadhrat Shah Abdur Rahim Sahib Wilayati, as to why he had pledged allegiance to Sayyid Ahmed Sahib, whereas he had already received permission to accept the allegiance of others. Not only did he pledge allegiance to Hadhrat Sayyid Sahib, but even advised his disciples to do the same. In response to the query, he replied, *'Despite all our knowledge, and despite already having so many of my own disciples, but it was in the company of Sayyid Sahib that we learnt how to perform salaah and how to fast.'*

The luminaries of our recent past, Hadhrat Moulana Muhammad Qasim Nanotwi, Hadhrat Moulana Rashid Ahmed Ganghoji and Hadhrat Moulana Ashraf Ali Thanwi pledged allegiance to the saint of their era, Hadhrat Haji Imdadullah Sahib, whereas he too had not graduated as an Alim. What was it that spurred them to annihilate themselves so much in the service of this great saint? It was naught except their thirst for the drink of spirituality.

In fact, it is the truth of the matter that those scholars who acquired both the internal as well as the external treasures of knowledge and Islam, it was from their hands that great work has been taken. Since the basis of true Islam, i.e. sincerity and truthfulness, was entrenched within their hearts, when they would speak or write, their every word

would be illuminated with the light of their sincerity, and would thus create a magical effect upon the hearts of the listeners and readers.

The great jurists and muhaddithin of every era would frequent the company of the saints of their era and draw from their spiritual treasures. In the blessings of their acquired spirituality, such service of Islam would be taken from them, which leaves the mind astounded.

In every era, Almighty Allah has and shall continue creating such saints, at whose hands others can acquire the spiritual treasures of sincerity, purity of heart, a burning love for Almighty Allah, etc. In the gatherings of these saints the fires of love and connection with Almighty Allah is lit.

Moulana Fadhlur-Rahman Sahib Ganjmuradabadi would say, *'During my youth I had seen two gatherings in which the fires of love and recognition of Almighty Allah would burn quite brightly, viz. the gatherings of Shah Gulam Ali Sahib and the gatherings of Hadhrat Shah Aafaaq Sahib.'*

It is the opinion of this lowly one, that after Hadhrat Muslihul-Ummah, Aarif billah, Shah Wasiyullah Sahib, one of the busiest markets to be found from where the lessons of intense love for Almighty Allah was being distributed, was the gathering of Hadhrat Moulana Muhammad Ahmed Sahib. The door of Hadhrat's would be open

throughout the day, and from it the Ulema, the pious, and the general public, all would quench their thirst for a spiritual drink. In the gatherings of Hadhrat, one would witness astounding incidents and would hear amazing points of note, which would highlight the etiquettes of the path of love, such incidents and points, which are indeed most rare in this era.

It was famous that the mere sight of Hadhrat would remind one of Almighty Allah. This itself, in the light of the Ahadith, is a clear proof of the sainthood of Hadhrat. The speech of Hadhrat would fill the heart with the love of Almighty Allah, and whilst in Hadhrat's company one would find his heart losing interest in this world, and instead inclining more and more towards the Hereafter. After spending a little time in the company of Hadhrat, one would realize that Autumn has as yet not come upon the gardens of tasawwuf. Rather, the gardens of tasawwuf and suluk are enjoying a lovely Spring.

Hadhrat Moulana Abul Hasan Ali Nadwi has written regarding Hadhrat in his autobiography, 'Kaarwaan-e-Zindagi':

'After Sheikh-ul-Hadith, Hadhrat Moulana Muhammad Zakariya Sahib, Hadhrat Shah Muhammad Yaqub Sahib Bhopali and Moulana Shah Wasiyullah Sahib Azamgari, now I would find only Moulana Muhammad Ahmed Sahib remaining,

whose manners and gatherings would remind one of the illustrious predecessors. Thus, whenever I would find the opportunity, I would present myself in his company, and I would witness therein such scenes of sincerity, humility and thoughts of the Hereafter, which would now only be found in books. (May Almighty Allah lengthen Hadhrat's shade over us all.)

At times, when Hadhrat Moulana Shah Abrar-ul Haq Sahib would hear the poetry of Hadhrat, he would recite the following couplet of Khawja Sahib:

جی اٹھے مردے تری آواز سے
پھر ذرا مطرب اسی انداز سے

*The dead have come alive after hearing
your voice. Will you please recite a little
more in a similar manner?*

One time, whilst delivering a lecture at Madrasah Baitul Ma'aarif, Hadhrat Moulana Abrar-ul Haq Sahib stated:
'I say this loudly and clearly that in the company of Hadhrat Moulana Muhammad Ahmed Sahib we indeed derive great spiritual benefit. Had there been no benefit here, you would not find us coming again and again.'

Whose words and testimonies could hold greater weight than these illustrious personalities. May Almighty Allah guide us to recognize Hadhrat's worth and to value his presence amongst us. Aamin.

I can state with conviction that Almighty Allah has blessed Hadhrat with a great connection to His Being, as well as with beautiful speech which can express this connection. Hadhrat has also been blessed with saying the right thing at the right time. Besides the unique effect upon the heart that one would experience in the gatherings of Hadhrat, even Hadhrat's casual talk would penetrate deep into the heart.

The lectures of Hadhrat have been compiled in two volumes, titled 'Ruhul-Bayaan' (the soul of speech). He who studies this compilation shall admit that it is as its name indicates. One shall find every letter of the compilation brimming with the spiritual state of Hadhrat. As for the poetry of Hadhrat, that has indeed reached the peaks of beauty, both in the aspect of composition as well as in meaning.

Hadhrat would recite his poetry frequently in his gatherings. Firstly, his voice was most sweet. Coupled to this was the unique arrangement of his words, and finally was the feeling with which Hadhrat would recite. The result of this was not merely a flame of love being lit within the heart, but rather it would give rise to fires upon

fires of love. The listeners would so to say enter into a trance of spiritual intoxication, and their condition would give expression to the sentence:

جی اٹھے مردے تری آواز سے
پھر ذرا مطرب اسی انداز سے

*The dead have come alive after hearing
your voice. Will you please recite a little
more in a similar manner?*

At times Hadhrat would request one of his close disciples to sing his poetry, and at one time Hadhrat Khawja Aziz-ul Hasan Sahib Majzub, vicegerent of Hakimul Ummah, Moulana Ashraf Ali Thanwi Sahib, requested that Hadhrat Moulana Muhammad Ahmed Sahib recite the poetry of Khawja Sahib in front of all.

Those in the gatherings would find great spiritual effect when listening to the poems of Hadhrat, even if Hadhrat himself was not reciting. The poems would revive the spiritual condition of the hearts, and would create within one the desire to practice.

Indeed, these illustrious personalities were like compassionate grandfathers in their efforts in nurturing

the Ummah. Regarding such men, Shah Muhammad Ismail Shahid has written in 'Mansab-e-Imamat':

'At times these spiritual mentors awaken the hearts of others through subtle indications made in their speech, at times through poetry, and at times by narrating to them incidents and parables.

We learn from this that poetry may be read in religious gatherings when the intention is spiritual rectification. Many find poetry relaxing and soothing to the heart and find that it aids them greatly in threading the path to Almighty Allah. Rasulullah Sallallahu Alaihi wa Sallam himself would request Hadhrat Hassan ibn Thabit Radhiyallahu Anhu to recite poetry in front of him, and would express great happiness over his recital.

In the gatherings of the Sahabah Radhiyallahu Anhum too poems would be read, and many of the Sahabah were poets themselves, as mentioned by Moulana Abdus Sattar Sahib Nadwi, in his book 'Uswah-e-Sahabah', under the chapter of 'poetry'.

When the Sahabah Radhiyallahu Anhum would find some free time from their extremely busy religious schedules they would themselves recite poetry and listen to the poems of others, and would take great enjoyment in this. It is narrated that after the Fajr Salaah, whilst sitting in the company of Rasulullah Sallallahu Alaihi wa Sallam, many a

time they would make mention of incidents of the times of ignorance and recite some of the poetry of that era. Hearing these incidents, Rasulullah Sallallahu Alaihi wa Sallam would smile.

In the gatherings of the Sahabah Radhiyallahu Anhum poetry would be recited frequently, which was a sign of their hearts being alive. Imam Bukhari has narrated in 'Adabul Mufrad':

لَمْ يَكُنْ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَحَرِّقِينَ ، وَلَا مُتَمَاوِتِينَ ، وَكَانُوا
يَتَنَاشِدُونَ الشِّعْرَ فِي مَجَالِسِهِمْ وَيَذْكُرُونَ أَمْرَ جَاهِلِيَّتِهِمْ

'The Sahabah were not dry in nature; their hearts were not dead. In their gatherings they would recite poems, and would discuss the events that had occurred during the era of ignorance.'

Hadhrat Umar Radhiyallahu Anhu, when he would find some time off from his very heavy schedule, would listen to poetry and express happiness over it. Hadhrat Abu Bakr Radhiyallahu Anhu, who was a body of abstinence, had a great affiliation with poetry and many a time composed his own poems as well. (Uswah-e-Sahabah Vo.1 Page 361)

Regarding the compilation of the poems of Hadhrat Moulana Muhammad Ahmed Sahib, titled 'Irfaan-e-Muhabbat', Hadhrat Moulana Abrar-ul Haq Sahib has written:

‘Just as Hadhrat Moulana is a body of intense love, so too is it with his poems. They are a mirror of intense love for Almighty Allah and a bright light for those threading the path towards Almighty Allah. Every poem carries within it the light of the unique spiritual connection that Hadhrat has been blessed with, and with this light it ignites the flames of love in the hearts of others. The poems of this compilation, as its name indicates, are indeed the results of Divine inspiration.’

Hadhrat Mufti Mahmud-ul Hasan Ganghohi Sahib has mentioned:

‘The high level of spirituality contained within the poems of Hadhrat Moulana is a great aid for those who enjoy a strong connection with Almighty Allah. As for those who are still oblivious of the enjoyments of having intense love for Almighty Allah, these poems shall in-sha Allah, create within him such love.’

Hadhrat Moulana Habib-ur-Rahman Azmi has written:

‘The core of Hadhrat’s poetry is the oneness of Almighty Allah, the honour of the status of being the messenger of Allah (Risalah), lessons regarding having intense love for Almighty Allah, lessons in spiritual nurturing, etc. Hadhrat’s poetry is nothing

similar to that of Ghalib's. Rather, in the poetry of Hadhrat Moulana, one can perceive the similitude with the poems of Moulana Rum.'

After reading the opinions of these great men regarding the poems of Hadhrat Moulana, it was my desire to place the poems of Hadhrat under separate chapters, whereby one may gain a further understanding of these poems. Together with this, wherever I feel appropriate, I shall make mention of some poem of Moulana Rum, or the statement of some saint. However, whilst doing this, knowing well that I am not at all fit to elaborate upon the poems of Hadhrat Moulana, I find myself gripped with the fear that my elders should not, after reading my writings, express their disapproval and say:

سارت مشرق و سرت مغربا

شتان بين مشرق و مغرب

*She travelled towards the East, whilst you are walking
towards the West. How far is the distance between the
East and the West?*

(i.e. when the direction of the lover is found different from that of the beloved, what hope could there ever be of their paths meeting up?)

When a scholar of Hadith had written an explanation to the poems of Ibn Faarid, and had it presented in the

service of Sheikh Madyan, he returned it, saying the above statement, implying thereby that despite the commentator being a great scholar and a muhaddith, but in the field of love he was still inexperienced, and should thus not have lifted his pen in explaining that which he knows very little about.

Despite having this fear that the condition of this compilation of mine should not draw the disapproval of my elders, I have taken this step in the hope that through it readers shall find some sort of aid in understanding at least part of the teachings of Hadhrat, which he imparted through his poetry. Also, when one begins understanding the poems, one automatically starts recognizing the composer of the poems, which aids greatly in one thereafter benefitting from his writings and teachings.

Speech, in reality, is the expression of the inner feelings of the speaker. From one's speech much can be learnt regarding the internal condition of an individual. Thus, it has been said so beautifully:

*'I am hidden in my speech, just as within
the petals of flowers lies its beautiful
fragrance. Thus, if you wish to see me,
search for me in my speech.'*

It was the unanimous opinion of the elders and the spiritual masters that Hadhrat's poetry was not like

general poetry. Rather, it was a container, which would carry and give expression to the inner qualities of intense love, which Hadhrat was blessed with. Just as how Hadhrat Moulana Shah Fadlur-Rahman Ganjmuradabadi had said:

شاعری مدِ نظر ہم کو نہیں
وارداتِ دل لکھا کرتے ہیں ہم

We have no real connection and inclination to general poetry. Rather, we are only writing out the inspiration that settles within the heart.

ایک بلبل ہے ہماری رازداں
ہر کسی سے کب کھلا کرتے ہیں ہم

A nightingale brings to us the secrets of love, but how often are we going to explain this to all.

Similarly, regarding his own poetry, Hadhrat Khawja Aziz-ul Hasan Majzub Sahib had said:

یہ حقائق، یہ معانی، یہ روانی، یہ اثر
شاعری تیری ہے اے مجذوبِ یا الہام ہے

*These subtle matters, these explanations,
this unique spiritual effect; is it a result of
your poetic nature, o Majzub, or is it
Divine inspiration?*

I am of the opinion that the poems of Hadhrat was of this very nature. Almighty Allah has indeed made 'Irfaan-e-Muhabbat' beneficial for all classes, from the beginner to the expert in this field. Hadhrat gathered important and most beneficial advices in this compilation, but in an extremely easy-to-understand manner, Avoiding the usage of terminologies, Hadhrat has explained fine and delicate issues of tasawwuf in a manner that even a beginner can easily relate to.

Whilst studying 'Irfaan-e-Muhabbat' one shall realise that together with its unique level of simplicity, each word of it is brimming with spiritual blessings. Hadhrat has himself said:

درد و غم کی داستاں ہے یہ نہیں شعر و سخن
تو تڑپ اٹھتا، لگی ہوگی اگر دل میں لگن

*This is not mere poetry, but rather a
story of painful, intense love.
If your heart feels the wound you too will
begin trembling.*

Thus, it is my request first to myself, and then to all readers, that we read the following pages with a sincere heart and an attentive heart, intending thereby to practice upon the teachings contained within. In-sha Allah, one shall then find great benefit from Hadhrat's words.

We shall now commence with this work, beginning first with a chapter in the praise of Almighty Allah. May Almighty Allah crown it with success and make it beneficial for myself and the entire Muslim Ummah. Aamin.

The Praise of Almighty Allah

Who could ever dream of doing justice in praising Almighty Allah, especially when Rasulullah Sallallahu Alaihi wa Sallam himself expressed his inability to so saying, '*cannot encompass Your praises, o Allah.*'

Complete understanding and recognition of the Being of Almighty Allah is way beyond the confined knowledge and power of man. Explaining this, Hadhrat said:

مبتدی کوئی ہو یا کہ منتہی
کہتے ہے دوستو ماعرفنا سبھی

*Irrespective whether he be a beginner, or
an expert
o my friends, we all say the same that, 'O
Allah, we have not recognized You.'*

Despite this inability, the Ulema and Mashaikh of every era would strive to the best of their abilities in praising Almighty Allah, and they shall continue doing so till the Last Day in-sha Allah. Hadhrat too had composed some poetry in the praise of Almighty Allah, some of which shall be produced below:

حمد تیری اے خدائے لم یزل
ہے یہ اپنی زندگی کا حاصل

*Praising You, O our ever-living Master,
that is what life's purpose is truly about.*

تو ہی خالق ہے تو ہی خلاق ہے
تو ہی رب انفس و آفاق ہے

*You alone are the Creator; You are the Greatest of Creators.
You alone are the sustainer of the soul and the universe.*

تیری نعمت کی نہیں کچھ انتہا
شکر تیرا کیا کسی سے ہوا ادا

*There is no limit to Your favours, how
then can it be expected for anyone to
ever thank You fully?*

یا علیم یا سمیع یا بصیر
تو ہی ہے قادر اور تو ہی ہے خبیر

*O The All-Knowing, The All-Hearing, The
All-Seeing – You alone are The All-
Powerful and it is You that is aware of all*

matters.

نام تیرا میرے دل کی ہے دوا
ذکر تیرا روح کی میری شفا

*Your name is a cure for my heart – Your
remembrance is a medicine for my soul*

یہ زمین و آسمان، شمس و قمر
دیتے ہیں سب ذات کی تیری خبر

*This earth and heavens, sun and moon –
All of it indicates towards You, O Allah*

تو ہی مالک تو ہی رب العالمین
تیرے در پر جھکتی ہے سب کی جبیں

*You alone are The King. You are the
Sustainer of the worlds – At Your
threshold all have placed their foreheads*

شان تیری کون سمجھے گا بھلا
ابتدا تو ہی ہے تو ہی انتہا

*Who could ever understand Your
status? – You are the beginning of all and
You are the End*

تو ہی مقصود، تو ہی مدعا
جان و دل کرتا ہوں تجھ پر فدا

*You alone are the purpose of our life, It is
You alone towards who we call – I
sacrifice my heart and soul for You, O
Allah*

کید سے شیطان کے یارب چھڑا
اور شرور نفس سے مجھ کو بچا

*O my Sustainer, pluck me away from the
traps of the devil – and save me from the
evil of my carnal passions!*

یا الہی ! مجھ کو اب اپنا بنا
کر لے تو مقبول احمد کی دعا

*O my Allah, please make me Yours! –
Please accept the prayer of Ahmed!*

Ponder over the stanzas above. One shall realize that its every line is an encyclopaedia of the recognition of Almighty Allah. The prayer at the end can most definitely be referred to as the core and summary of dua. One point of note of this poem is that the blessed Names of Almighty Allah are oft-repeated in this poem, which itself is a sign of honour for the poem. And to Allah alone do we owe full thanks.

At this juncture I would like to present a few stanzas from the poems of Moulana Rum, which he had said in the praises of Almighty Allah:

خالق افلاک و انجم بر ملا
مردم و دیو و پری و مرغری

*Almighty Allah alone is the Creator of
every sky, of every star, of every man, of
every jinn and of every bird.*

خالق دریا و دشت و کوه و تپه
مملکت او بے حد و او بے شبیه

*It is He who has created the oceans, the
forests, the mountains and every flat and*

*high land. His authority and rule has no
limit and can never be matched.*

تا قیامت گر گویم زیں کلام
صد قیامت بگزردیں نا تمام

*Even if I were to continue praising
Almighty Allah till Qiyamah, then too it
shall never be sufficient.*

A poet, who had recognized Almighty Allah, has said so beautifully:

خدا در انتظارِ حمدِ ما نیست
محمد چشمِ بر راهِ ثنا نیست

*Almighty Allah is never in expectation of
our praises, neither is Rasulallah
Sallallahu Alaihi wa Sallam in any way
waiting desirously for our salutations and
praises.*

خدا مدحِ آفرینِ مصطفیٰ بس
محمد حامدِ حمدِ خدا بس

*The praise of Almighty Allah is enough
for Rasulullah Sallallahu Alaihi wa Sallam.
And the praise of Rasulullah Sallallahu
Alaihi wa Sallam for Almighty Allah is
enough, (thus there is none really waiting
for ours praises).*

Despite this, it is indeed the desire of every believer to try as far as he can to praise his Creator, to recite and listen to poetry in this regard, even though one can never do justice to this field. A poet has said most beautifully:

*The demand of our recognition and
knowledge of Almighty Allah is that we
abandon all other occupations and
involve ourselves solely in the
remembrance of our most beloved
Creator.*

Na't

The virtues and status of Rasulullah Sallallahu Alaihi wa Sallam too is beyond comprehension and out of one's reach. Still, the lovers of Almighty Allah's most favoured messenger, Sallallahu Alaihi wa Sallam, have devoted themselves to preparing such poetry in his praise that are indeed worthy of being written upon the slates of the heart.

Hadhrat Moulana also had composed some words in this regard, which I shall quote below:

جب زباں پر محمد کا نام آگیا
دوستو! زندگی کا پیام آگیا

*When the name of Muhammad came on
the tongue –O my friends, the message
of life came in front*

آگیا انبیاء کا امام آگیا
لے کے فیضان دار السلام آگیا

*The leader of all the messengers came –
bringing with him the blessings of
Paradise*

دور ظلمت ہوئی دل منور ہوئی
جب مدینہ میں ماہ تمام آگیا

*When the full moon of Risalah rose in
Madinah Munawwara darkness
disappeared, leaving the hearts
illuminated*

لائے تشریف جب سید المرسلین
خلد دنیا بنی وہ نظام آگیا

*When the leader of the messengers
came – the constitution for eternal life
came in front*

ظلم رخصت ہوا عدل قائم ہوا
عشق کے ہاتھ میں انتظام آگیا

*Oppression was replaced with justice –
Love found within its hand order and
system*

آپ کی مدح انسان کیا کر سکے
عرش سے جب درود و سلام آگیا

*How can man ever praise Rasulallah
Sallallahu Alaihi wa Sallam – when peace
and blessings rain upon him directly from
the throne of Almighty Allah*

ساز و سامان عیش دوام آگیا
یعنی حکم سجود و قیام آگیا

*When the laws of ruku' and sajda came –
the items of true peace and tranquillity
came*

Subhanallah! Together with explaining the high status of Rasulallah Sallallahu Alaihi wa Sallam, these poems also discuss the purpose and mission of Rasulallah Sallallahu Alaihi wa Sallam, and the blessed results of his call.

But at the end Hadhrat too expresses his inability to offer fitting words of praise for Rasulallah Sallallahu Alaihi wa Sallam.

In this regard Moulana Rum has said:

سید و سرور محمد نور جاں
بہتر و مہتر شفیع مجرماں

*The master, whose status is indeed most
high, and who is the light of the world,
and the intercessor for the sinners*

گر بگویم تا قیامت نعت او
بیچ آں را مقطع و غایت مجو

*If I had to continue praising him till
Qiyamah, in order to praise him in full,
don't expect that I shall reach an end*

The Maqam status of Risalah

Explaining the honourable status of Risalah (prophethood),
Hadhrrat said:

انکار ہے اللہ کا انکارِ محمد
اللہ کا اقرار ہے اقرارِ محمد

*Negating Muhammad Sallallahu Alaihi
wa Sallam is to negate Almighty Allah –
and affirming one is an automatic
affirmation of the other*

گر دیدہ بینا ہو عطا تو نظر آئے
انوار الہی سے ہے انوارِ محمد

*If one is blessed with an eye, able to see
reality – he shall see that the light of
Nubuwwah is from the Divine Light of
Almighty Allah*

Such poetry is an evident proof of the love and recognition of Rasulullah Sallallahu Alaihi wa Sallam that our elders possessed. Despite this, if one still wishes to claim otherwise, then with him we shall not waste our time.

The lofty status of Risalah (prophethood)

Hadhrat said:

اس کو مل ہی نہیں سکتا کبھی توحید کا جام
جس کی نظروں سے ہے پوشیدہ رسالت کا مقام

*He can never dream of acquiring the jar
of tauhid (understanding the meaning of
the Oneness of Almighty Allah) if he is
blind to the high mantle of Risalah*

Subhanallah! What a poem! Had there been only this one poem quoted from Hadhrat, it would have been sufficient to indicate to the high level of recognition Hadhrat possessed regarding the status of Nubuwwah.

From the poems Hadhrat recited in the court of Nubuwwah , i.e. in Madinah Munawwara, are the following:

مدینہ کی پھر یاد آنے لگی
جنون محبت بڑھانے لگی

*The thoughts of Madinah have begun
coming again – My intense love has
begun increasing*

تصور میں کس کو یہ لانے لگی
مردے دل پر بجلی گرانے لگی

*The thoughts of who is my mind bringing,
for I find upon my heart the flashes of
lightning?*

پڑھوں کیوں نہ دل سے درود و سلام
مجھے لذت دید آنے لگی

*Why should I not now engage in
salutations upon my master –especially
as my desire to now see my master has
risen so much*

Subhanallah! These poems show the intense love and close connection that Hadhrat enjoyed with Rasulullah Sallallahu Alaihi wa Sallam. May Almighty Allah bless us all with such a connection. Aamin!

The Noble Quran

A poet has said so beautifully:

نبی بھی نور اور قرآن ملا نور
نہ پھر مل کے کیوں نور علی نور

*Our Messenger himself was a body of
light, and the Quran he received was
Divine Light.*

*Why then would it not then combine to
be a light upon a light?*

When the Quran is the uncreated speech of Almighty Allah, and the prime source of our Shariah, could it ever be expected that Hadhrat would not compose some poetry regarding its unique status and honour?

Alham-du-lillah, regarding the Quran, a beautiful poem was composed by Hadhrat, which was well received by the Ulema and the pious. A few lines from that poetry shall be quoted here:

غضب ہے ہم کو اب حاصل نہیں ہے لطف روحانی
بھلا دی آہ دل سے ہم نے تعلیماتِ قرآنی

*How shall we now ever find enjoyment of
the soul – when we have totally
forgotten the teachings of the Quran*

وہ قرآن آخری پیغام ہے جو ربِ عزت کا
مبارک ہو مبارک! قدر اس کی جس نے پہچانی

*Quran is the last message for mankind,
directly from Almighty Allah – Blessed is
he indeed who has recognized its value*

وہ قرآن جو سراپا نور ہے، رحمت ہے، برکت ہے
پلاتا ہے جو اپنے عاشقوں کو جامِ عرفانی

*That Quran which is a composition of
blessings, mercy and light – which
satiates the thirst of its lovers*

وہ قرآن جو غذا بھی ہے، دوا بھی ہے، شفا بھی ہے
وہ قرآن جس سے طے ہوتے ہیں سب درجاتِ عرفانی

*That Quran which is food for the soul, as
well as medicine and a cure – that Quran,
through which all stages of spiritualism
are traversed*

وہ قرآن جس نے کفر و شرک کی جڑ کاٹ کر رکھ دی
مے توحید کی جس سے ہوئی دنیا میں ارزانی

*That Quran which has pulled out the roots of kufr and
shirk – and which has brought for the world the goblet of
tauhid, brimming to its full*

وہ جو ابر کرم بن کر جہاں میں چار سو برس
وہ جس سے ہر طرف جاری ہوئے دریائے احسانی

*That Quran which rained upon the four
corners of the world as a cloud of
mercy – from which the oceans of mercy
then spread*

وہ جس کا ایک نقطہ بھی نہ بدلے گا قیامت تک
وہ جس کی خو و خدا نے پاک کرتا ہے نگہبانی

*That Quran, whose every single letter is
protected from being changed – that
which is protected directly by Almighty
Allah.*

عمل جو شوق سے کرتا ہے قرآنِ معظم پر
وہی ہوتا ہے بے شک موردِ الطافِ ربانی

*He who now practices upon the Quran
with happiness – He shall find himself a
recipient of amazing Divine Favours*

Subhanallah! In a few lines Hadhrat has encompassed unique lessons, in manner that a weak one like me could never have done

Almighty Allah has himself described His Glorious Speech in the following verse:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ
(١) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

*'O mankind! Indeed a great admonition has come to you
from your Creator and a cure for what lies within the chest.
It is guidance and a mercy for the believers. Thus say, 'This
has come on account of the mercy and kindness of Allah!'
And express your happiness over this gift, for it is better
than whatever man can ever gather.'*

In this verse Almighty Allah has made mention of four qualities of the Glorious Quran:

- 1) It is advice through and through
- 2) It is a cure for the heart
- 3) It is a source of guidance
- 4) It is a mercy for the believers

Rasulullah Sallallahu Alaihi wa Sallam mentioned regarding the Quran: *'Through this Book, Almighty Allah elevates nations, and through this very Book Almighty Allah humiliates nations.'* (Mishkaat – narrated from Hadhrat Umar Radhiyallahu Anhu)

It has been narrated from Hadhrat Abu Bakr Radhiyallahu Anhu: *'He who has been blessed with the gift of the Quran, and then feels that someone besides him had received something greater, he has shown great ingratitude to this great Divine Favour.'*

In the light of these Ayaat and Ahadith, Hadhrat had compiled these poems, in which he has indicated towards the greatness of the Quraan, the immense benefit which man can derive from it, and the importance of practicing upon its injunctions.

Such a poem should be taught in the primary Madrasahs, so that from the initial years the mind of the child can be made aware of the greatness of the Noble Quraan, and its

honour may settle within the heart. By this, in-sha Allah, there is hope that the child shall remain steadfast on his religion later in life, and no false ideology shall take hold of him. May Almighty Allah grant us all the ability to heed to Hadhrat's plea that we practice upon the Quraan, and may He place within our hearts the love and honour of the Noble Quran. Aamin.

The Sahabah Radhiyallahu Anhum

These were those illustrious personalities who were blessed with the companionship of Rasulullah Sallallahu Alaihi wa Sallam, and were the first recipients of his message. Through the blessings of this companionship they attained the highest of ranks of inner and outer purity, which those who came after them cannot even dream of ever reaching.

Hadhrat Moulana had the utmost love and respect for the Sahabah Radhiyallahu Anhum and could not tolerate even a small amount of disrespect shown towards them. His gatherings would radiate with the praises of the Sahabah Radhiyallahu Anhum. From the poems that Hadhrat composed regarding the Sahabah Radhiyallahu Anhum are the following:

غلامان سرکاریا د آرہے ہیں
وہ اعوان وانصار یاد آرہے ہیں

*The thoughts of the true servants of
Allah's messenger Sallallahu Alaihi wa
Sallam comes to mind – the thoughts of
the helpers and the supporters of Islam
comes to mind*

خدا ان سے راضی وہ راضی خدا سے
مجت کے بیمار یاد آرہے ہیں

*Almighty Allah was pleased with them, and they were
pleased with Almighty Allah – the thoughts of those
blessed with the illness of Divine Love comes to mind*

وہ صدیق وفاروق و عثمان وحیدر
وہ ابرار و اخیار یاد آرہے ہیں

*I think of Siddique, of Farouq, of Uthman
and of Haider – I think of those pure and
most noble men*

تھے حسان جو عاشق فخر عالم
ہمیں ان کے اشعار یاد آرہے ہیں

*And at times I think of Hassaan, the
beloved of Rasulullah Sallallahu Alaihi wa
Sallam – I think of him and I think of his
poems*

Each line of Hadhrat's poems displays the great respect and love that Hadhrat held for the illustrious Sahabah Radhiyallahu Anhum. Hadhrat says further:

*Do you even dare ask regarding their
rank and position? There is no need to
ask! These were the helpers of Rasulullah
Sallallahu Alaihi wa Sallam.*

In another poem Hadhrat says:

صحابہ کے مدارج سب سے اعلیٰ اور برتر ہیں
یہ سب ادنیٰ کرشمے ہیں محمد کی اطاعت کے

*The rank of the Sahabah was indeed the
most high – The high ranks they reached
was indeed only a small indication of
what they gained from the obedience to
Rasulullah Sallallahu Alaihi wa Sallam.*

Subhanallah! How beautifully Hadhrat expressed their rank, and at the same time indicated the reason behind

their occupying such a rank. May Almighty Allah allow us too to be blessed with true obedience to Rasulullah Sallallahu Alaihi wa Sallam, whereby through this obedience we too may attain high ranks and find salvation.

Hadhrat in another poem, emphasizing this point said:

لگا کر دل سے سنو حالات صحابہ کے
سخاوت کے، شجاعت کے، محبت کے، اطاعت کے

*Listen well to the biographies of the
illustrious companions! – Listen to their
tales of generosity, of bravery, of love, of
obedience,*

صداقت کے، دیانت کے، امانت کے، عبادت کے
چلو نقش قدم پر دوستو اختیار امت کے

*Of truthfulness, of integrity, of worship.
O my friends, let us all thread upon their
noble path*

In this poem Hadhrat has, after beautifully providing an index to the noble qualities of the illustrious companions, which they attained on account of their sincere companionship, directed all to adopt the Sahabah as their role models, and thereby attain proximity to Almighty

Allah. Without being prepared to thread their path, one should never imagine that he will ever reach any position.

Moulana Rum, explaining this, says:

The messenger of Allah stated that during the storms of the times, the only ship for salvation is the ship of Rasulallah Sallallahu Alaihi wa Sallam and his companions. Whosoever shall board this ship shall find safety from the storms.

Rasulullah Sallallahu Alaihi wa Sallam mentioned:

My companions are like the stars. Whichever amongst them one follows, he shall find success.

Hadhrat Abdullah ibn Masood has stated:

If one wishes to follow, then let him follow the companions of Rasulallah Sallallahu Alaihi wa Sallam. They were the best of the Ummah, the purest of all, and the firmest in knowledge.

May Almighty Allah bless us with the inspiration to adopt the Sahabah as our role models, and to thread in their blessed path. Aamin.

The reality of Islam

In every law of Islam there are those wisdoms and secrets which are beyond our comprehension and understanding. We are however required to happily accept every law, and sacrifice our lives in our attempt to uphold every command. In this regard Hadhrat Moulana has mentioned:

سر جھکا دیں شوق سے حق کی اطاعت کے لیے
اور کیا شے ہے اسی کا نام تو اسلام ہے

*Submit and bow your neck to the
obedience of the truth – What else then
is the meaning and reality of Islam?*

The meaning of Islam is to happily accept and drop one's neck in submission. In providing the definition of Islam, Sayyid Ahmed Rifa'i has so beautifully mentioned:

*Islam refers to obedience to the laws of the Shariah
and distancing oneself from the demands of the
carnal self.*

Subhanallah! What a unique definition of the word. Unfortunately, today we find that whenever the wisdom of a law is found difficult to comprehend, or when any command is found in conflict with what we desire, then we fall into doubt almost immediately.

The wisdoms and the secrets of the laws of the Shariah are indeed beyond the scope of mere intelligence. Only when one is blessed with the aid of Divine Light can one, to some extent, understand its finer beauty. There are many laws whose wisdoms open up to the masters of that field only after sacrificing years in that field. As for us, who are still struggling to grasp the basic masaa'il, where could we ever dream of reaching the depths of its secrets and wisdom?

A poet said so beautifully:

*When you have not as yet seen Nabi
Suleiman Alaihi Salaam, how then can
you expect to understand the speech of
the ants?*

A saint has expressed this very wording in an Urdu poem:

خاک سمجھیں گے وہ ظاہر ہیں رموز معرفت
جو ہمیشہ شاہد بازار کی باتیں کریں

*The one who only understands and
speaks regarding that which is apparent,
he shall never understand the secrets of
Divine recognition.*

O Allah, save us from having doubts in the truth, after blessing us with conviction in our religion. Aamin

Recognition of Almighty Allah

The word 'عرفان' (recognition of Almighty Allah) is used by all, but very few are the ones who really understand its meaning. Hadhrat has beautifully summarized its meaning in the following poem:

ان کی مرضی پر دل سے ہوں قربان
جانے اس کو حاصل عرفان

*The one who you find sacrificing his
heart's desires upon that which pleases
his Creator, understand that he has been
blessed with recognition*

The word 'recognition' literally refers to 'knowing and recognizing'. Hadhrat, in this poem has indicated that mere knowing is not sufficient. Rather, true recognition of Almighty Allah is when it is coupled with happy obedience.

Just as how the mere claim of love is not considered until one shows his preparedness for obedience, so too shall true recognition only be considered when coupled with the demands of this recognition.

It has been said so beautifully:

ان المحب لمن يحب مطيع

A lover is found totally obedient to his beloved

Hadhrat has stated:

ان کی مرضی میں تو فنا ہو

اتنا ہی ہے عشق کا حاصل

*To annihilate oneself in His pleasure –
that is the summary of love*

Many are found today making great claims of love for Rasulullah Sallallahu Alaihi wa Sallam, but when the time comes for practice, they are found wanting. It should not happen that our practice becomes a proof against our claims of love. May Almighty Allah protect us all.

Reality of tasawwuf

Deviated groups have claimed that there exists a difference between tasawwuf (*tariqat*) and the Shariah. The expert scholars of every era have adequately refuted this claim. Hadhrat, regarding this, has beautifully stated:

شریعت کے مخالف جو طریقت ہے وہ باطل ہے
طریقت اور حقیقت دونوں خادم ہیں شریعت کے

*That tasawwuf that contradicts the
Shariah is totally baseless – Rather,
tariqat and haqiqat (tasawwuf), they are
the slaves of the Shariah*

Subhanallah! What a poem, which is indeed worthy of being written in gold. Such an explanation should be propagated amongst the masses whereby the misunderstanding of the public in this regard may be removed.

Hadhrat has quoted the statement of Sayyid Ahmed Rifa'i, in his book, Kamalaat-e-Nubuwwah:

*O my friends and elders! One shall until that time
be regarded as threading the road towards
Almighty Allah (suluk), as long as he is found*

staunch upon the Sunnah. As soon as he veers of the path of the Sunnah, he shall no longer be considered a 'saalik'.

Obedience to the Sunnah

Almighty Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

*O people of Imaan! Obey Allah and
obey the messenger of Allah*

Almighty Allah also states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*Say! If you love Allah and the messenger of Allah, then
follow me. Almighty Allah shall love you.*

From these verses the necessity of following the Sunnah is established. One also learns that a person shall never become beloved to Almighty Allah as long as obedience to the Sunnah does not become his trait.

Hadhrat has explained this in the following poem:

وہ نہ پہنچے گا کبھی اللہ تک
راہِ سنت پر نہیں جس کا قدم

*He, whose foot is not upon the road of
Sunnah, he shall never reach the
accepted court of Almighty Allah*

Khawja Muhammad Ma'soom Sahib has stated:

*Attaining salvation and blessings is linked to
complete and staunch following of the Sunnah.
Whatever closeness to Almighty Allah the saints
experience, they have acquired this on account of
their threading the footsteps of the Ambiya
Alaihimus Salaam. The path of Divine Connection is
confined to obedience to the Ambiya Alaihimus
Salaam.'*

Hadhrat has stated:

غوث واقتاب اور امام و اوتاد
سب کے سب ہیں بلاشبہ محمد کے غلام

*Be he a ghaus, or a qutub, or an Imam or
from the autaad – all of them are
without doubt slaves of Muhammad
(Sallallahu Alaihi wa Sallam)*

ہے محمد کی اطاعت بھی اطاعت رب کی
آپ فرمائیں تو امت میں ہے یہ کس کا مقام

*Obedience to Muhammad(Sallallahu Alaihi wa Sallam) is
obedience to Almighty Allah – who else in the world has
been blessed with such a status?*

ان کے دربار میں جبریل امیں آتے تھے
لاتے تھے عرش معظم سے خدا کا پیغام

*In his court Jibrail Alaihi Salaam would
present himself – bringing with him
messages from the throne of Almighty
Allah*

In the next poem obedience to the Sunnah has been explained in such a unique manner, which spurs one to sacrifice his all in the obedience of Rasulullah Sallallahu Alaihi wa Sallam:

اک طرف فخر رسل ایک طرف ان کا غلام
بوالہوس تو ہی بتا کس کا سنے گا تو پیغام

*On the one hand is the star of all the
messengers, and on the other are the
slaves of this star – o friend, you tell me
whose message are you going to listen to?*

ہوتے موسیٰ بھی زندہ تو نہ چارہ تھا کوئی
بجز اس کے کہ کریں پیروی خیرِ انام

*Had Musa been alive today, he too would
be compelled to follow in the path of the
best of the creation*

When such a great Nabi would also be required to adopt the Sunnah of Rasulullah Sallallahu Alaihi wa Sallam, then what would not be its importance in our lives?

Rasulullah Sallallahu Alaihi wa Sallam stated:

*Had Musa (Alaihi Salaam) been alive today he too
would be compelled to obey me. (Mishkaat)*

Obedience however is of two categories: external and internal. Almighty Allah states:

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

And follow him, so that you may attain guidance

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ

Abstain from both internal and external sin

Thus, one should be staunch upon all the acts of the Sunnah, those that have relation to the external as well as those that have relation to the internal. Whatever opposes

these two should be abandoned. Then only can one hope to reach the Door of Divine Acceptance.

تانسازی پاک پیداو نہاں
ظاہر و باطن نہ بنی حق عیاں

*As long as you do not strive to acquire
both external and internal purity, you
shall not perceive the Divine Beauty of
Almighty Allah.*

If perchance one does experience a perception of what he considers as Divine Light, whereas he is not staunch upon the Sunnah, he should realize that this is naught but a shaitaani light, pulling him into a trap. Such light has no relation whatsoever with Divine Acceptance. May Almighty Allah save us all from such shaitaani deceptions. May Almighty Allah bless us all with true external and internal obedience to the Sunnah.

Love for the Sunnah

Hadhrat said so beautifully:

میری سنت سے محبت ہے محبت میری
یہی فرما گئے ہیں سارے رسولوں کے امام

*Having love for my Sunnah is having love
for me! This is what the leader of all the
messengers said to us.*

The above poem of Hadhrat is actually a translation of a part of a hadith. The full hadith is as follows:

Rasulullah Sallallahu Alaihi wa Sallam said to Sayyiduna Anas Radhiyallahu Anhu:

يا بني، إن قدرت أن تصبح وتمسي ليس في قلبك غش لأحد فافعل ثم قال
لي: يا بني وذلك من ستي، ومن أحبا ستي فقد أحبني، ومن أحبني كان معي
في الجنة (ترمذي)

*O my son, if you can, spend your day and night in
the condition that there exists no malice in your
heart for anyone. O my son, this is my Sunnah. He
who loves my Sunnah, he indeed has love for me.
He who loves me, he shall be with me in Paradise.*

In this narration we are taught that the companionship of Rasulullah Sallallahu Alaihi wa Sallam in Paradise is also dependent upon one's obedience to the Sunnah. There is no virtue that could ever compare with such a reward.

It is indeed a point of note that Rasulullah Sallallahu Alaihi wa Sallam described in this narration an internal quality to be from amongst his major Sunnah traits. We learn from

this that Sunnah does not only refer to external acts, but covers both external as well as internal acts and qualities.

The Sufis of every era have thus been found emphasizing the need for inner qualities of beauty to be imbibed within one, and that filthy qualities, such as hatred, jealousy, malice, etc. be removed. Such an effort is required whereby the heart may be made as clean and as shiny as a mirror.

آئین ماست سینہ چوں آئینہ داشتن
کفر است در طریقه ماکینہ داشتن

*The principle of our path is that the heart
be kept as clean as a mirror, and that
traits such as malice be regarded as kufr*

Intense love for Almighty Allah

Having عشق (intense love) for Almighty Allah and Rasulullah Sallallahu Alaihi wa Sallam is essential for one who wishes to remain obedient to the Shariah. The author of Fathul-Bari has written:

*So much of love for Almighty Allah and His
messenger Sallallahu Alaihi wa Sallam is compulsory,
which enables to fulfil that which is compulsory.*

Indeed, it is love alone that makes obedience easy. The poem is quite famous:

از محبت تلخنا شیریں شود

It is love that has made the bitter sweet

Thus, from the miracles of the friends of Almighty Allah, one is that they would find enjoyment in obedience to Almighty Allah, and in their every condition, be it health or sickness; wealth or poverty; they remained pleased and happy with Almighty Allah.

It is this love that is the true capital of the Hereafter. Thus, Rasulullah Sallallahu Alaihi wa Sallam said to Sayyiduna Umar Radhiyallahu Anhu:

'By the oath of that Being in whose hands lies my soul, your faith shall not be complete until I am more beloved to you than your own soul.'

Whoever shall be blessed with love for Almighty Allah and the messenger of Allah Sallallahu Alaihi wa Sallam, he shall find naturally within himself intense love for the Shariah, and obedience shall become enjoyable to him.

ان المحب لمن يحب مطيع

‘A lover is indeed most obedient to the one that he loves’

Where there is a weakness in practice, it is in fact on account of weakness in one’s love. To emphasize the importance of love in the relationship between Almighty Allah and man, Almighty Allah himself expresses His love for those who seek His pleasure.

فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

Soon He shall bring a nation whom He shall love, and who shall love Him’

Love leads to obedience, and obedience brings a further increase in love. Almighty Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say, if you love Allah, then obey me. On account of your obedience, Almighty Allah shall love you.

Rasulullah Sallallahu Alaihi wa Sallam would make the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ

O Allah, I ask for Your love

And why should he not have asked for the above, when it is love that is the root as well as the peak of Imaan. And who could be more worthy of being loved than The Being of Almighty Allah?

Hadhrat Sheikh Abdul Haq Muhaddith Dehlewī
Rahimahullah has written:

‘Whatever beauty we find in the world, it is a droplet from the beauty of Almighty Allah. Full understanding of His beauty is beyond our comprehension.’

Rasulullah Sallallahu Alaihi wa Sallam said:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

Almighty Allah is the embodiment of beauty and He loves beauty.

Comprehending the beauty and perfection of Almighty Allah is beyond the capabilities of the weak mind of man. Yet, unfortunately, man becoming oblivious to this unique beauty and instead sacrifices himself for that which has no comparison whatsoever to the beauty of Almighty Allah. It has been said most beautifully:

اَصْلُ صَدِيقِ يَوْسُفَ جَمَالَ ذُو الْجَلَالِ
اَعَى كَمْ اَزَاں تَوْفَدَاۤءَ اَآں جَمَالَ

The beauty of Almighty Allah is a million times more than the beauty of Yusuf, thus I find it strange that you have fallen in love with an inferior beauty.’

Moulana Rum has stated:

*The love for the Master can never be less
than the love for Leila. Thus it is only
right that one becomes a ball in His hand.
(He may do with me as He so desires)*

Moulana Rum complains:

*'O my friends, when you find yourself
unable to stay aloof from family and
friends, how then do you find it easy to
stay aloof from your Allah? When you
find it difficult to resist the temptations
of a lowly creation, i.e. the world, how
then do you find it easy to resist the
temptations of the Most High Creator!'*

*'He who is blessed with Your recognition,
his heart turns away from everything else,
be it his life, his property, his family.'*

Whatever beauty there is in this world, it is all a slight reflection of the splendour and beauty of Almighty Allah. Thus it is only Him upon who man should sacrifice their all.

Hadhrat would thus, with full conviction and intense love, announce:

میں ان کے سوا کس پر فدا ہوں یہ بتا دے
لا مجھ کو دکھا ان کی طرح کوئی اگر ہے

*'Tell me, upon who else should I sacrifice
my all – If there is one like Him, please
show me!'*

In a lengthy narration, Rasulullah Sallallahu Alaihi wa Sallam, whilst detailing his path, stated:

الحب اساسي (شفاء)
'Love is my base'

Explaining this, Moulana Salman Mansurpuri has written in 'Rahmatul lil Aalimeen':

'It is love that is the nourishment of the heart. It is love that is the food of the soul. It is love that is the life of Imaan. It is love that makes the heart come alive. It is in love that is written the success of one's life. It is love that adorns one with the crown of eternal success. It is with love that one finds continuous progress.' (End of quote)

One should ponder over the above phrase of Rasulullah Sallallahu Alaihi wa Sallam and try to gain a slight understanding of the unique building of Rasulullah

Sallallahu Alaihi wa Sallam, the foundation of which has been established upon intense love. How unique is not the structure and how unique will then not be the one residing in that structure!

In the Quraan, the Ahadith and in the statements of the pious elders, one finds frequent mention of the word 'love'. Moulana Rum Rahimahullah explained love in detail, which I wish to elucidate upon, despite admitting my inability for such a huge task.

ہرچہ گویم عشق را شرح و بیاں
چو بعشق آیم نجل باشم از ایں

*No matter how much one explains love,
but when he sees a true lover, he gets
left ashamed. (i.e. he now realizes how
weak his explanation has been)*

Our Hadhrat had composed many poems in the love of Almighty Allah that left us amazed, but when a glance was made towards the high unique status of the love of Almighty Allah, the many poems of Hadhrat too become a mere example of how Divine Love intoxicates one.

In the next chapter some examples of those poems shall be presented, with a brief explanation where deemed necessary.

Faidhan-e-Muhabbat

Describing the magical effects of love, Hadhrat would recite:

قیامت ہے ترے عاشق کا مجبورِ بیاں رہنا
زباں رکھتے ہوئے بھی اللہ اللہ بے زباں رہنا

It is indeed difficult for your lover that he finds himself being forced to express his love for You. Despite having a tongue he just cannot find the words to express what he feels.

یہ فیضانِ محبت ہے، یہ احسانِ محبت ہے

سرِ اُپا داستاں ہوتے ہوئے بے داستاں رہنا

It is the favor of love that despite being covered from head to toe in the story of love, one finds himself with no story

In these poems Hadhrat explains the condition of his heart that despite it being blessed with new inspiration and spiritual ecstasies every little while, one is still able to control his tongue and avoid disclosing the secrets of his heart, which is indeed an etiquette of this path. Love is a secret of the heart, and Almighty Allah loves that this secret be kept hidden. The condition of the lovers of Almighty Allah has thus been:

*The secret of the lover and the beloved is
hidden in coded indications, such that
even the recording angels are left
unaware*

Thus, when certain lovers of Almighty Allah gave open expression to the love burning within them, the masters of this path criticized their action, and attributed it to weakness from the side of the individual to contain his emotions.

For example, Shah Abdul Haq Radwali Rahimahullah said regarding Mansur:

'Mansur was a child in this field, thus he was unable to control his emotions, and was forced to expose his inner feelings. There are those servants of Almighty Allah who drink oceans and oceans of

spiritual water, but do not even give off a single burp. (Bazm-e-Sufiya)'

Explaining this in other words, Hadhrat stated:

کریں گے خاک وہ رندی سمجھ چکا ہوں
جو ایک گھونٹ ہی پی کر لگے ہیں اترانے

The one, who with a mere sip starts to sway, I have realised that he shall make naught but dust (i.e. their acts shall give no results)

In this poem Hadhrat has advised those who thread this path that they should strive to keep control over their emotions, and they should endeavour to become as the following poem says:

ہم نہیں بد مست ایسے جو بکیں دیوانہ وار
خم کے خم پی جاتے ہیں رہتے ہیں لیکن ہوشیار

We are not those who become drunk and utter words of nonsense. Rather, no matter how much we drink, we remain in our normal state of mind

In another poem Hadhrat has said:

یہی شرطِ محبت ہے، یہی شرطِ محبت ہے
تڑپنا رات دن اور پھر بھی بے آہ و فغاں رہنا

*This is the principle of love. This is the
condition of love.
Day and night I shiver in His love, but still
I am able to remain quiet.*

یہ معراجِ محبت ہے، یہ اعجازِ محبت ہے
ہزاروں زخم کھا کر مسکرانا، شادماں رہنا

*This is the spiritual climb of love. This is
the unique power of love.
Despite being wounded a thousand times,
he still remains smiling.*

It is indeed the miracle of love that makes a bitter pill sweet. It is due to love that one finds pleasure and joy, even though the body is experiencing pain. Now ponder over how Hadhrat ends this unique poem:

نہ کوئی راہ پا جائے، نہ کوئی غیر آجائے
حریم دل کا احمد اپنے ہر دم پاساں رہنا

*May you find no other road! May no one
else now come in front!*

*O Ahmed, remain vigilant at every
second over the sanctuary of your heart!'*

Subhanallah! What a beautiful poem through Divine Inspiration. Explaining its beauty is beyond my ability. If one were to claim that it encompasses the soul of tasawwuf, his claim would not be far-fetched. In the poem we are all advised to remain forever vigilant over our hearts and thoughts, and to regard this as a prime duty. From here one can then move on to the stages of continuous awareness and remembrance (known as dawaam-e-muraqabah and paas-anfaas).

Regarding this the Sheikh of the Arabs and non-Arabs, Haji Imdadullah Sahib has stated:

آسکے غیر میرے خانہ دل میں کیسے
کہ خیال رخ دلدار ہے درباں اپنا

*How can a stranger ever be allowed to
enter into my heart?*

*Nay, the thoughts of my heart are fixed
towards the court of my beloved!*

The miracle of love

We have heard many of the incidents of the miracles that occurred at the hands of the saints. Few however have heard regarding the miracles created on account of love. Listen to it now from the tongue of Hadhrat:

اللہ رے یہ عشق و محبت کی کرامت
احمد ہو مبارک کہ غزلخواں ہوں تہ دام

*This is indeed the miracle of love
that Ahmed is obsessed with the
compiling of poetry*

Another poem of Hadhrat's regarding this is:

عشق کی ایک نگاہ سے احمدؔ
ذرمہ ماہ تمام ہوتا ہے

*On account of one glance of Divine Love,
o Ahmed, a particle of dust has become a
full moon.*

عشق کے فیض سے بحمد اللہ
رشتک فردوس بن گیا زنداں

*By the grace of Almighty Allah, and
through the blessings of love, the servant
has become the envy of the master*

The effects of love

جامِ محبت کے پیتے ہی
ہو گئے آساں سارے مراحل

*After drinking from the goblet of love the
entire road has now become easy*

اللہ اللہ فیض جنوں سے
طے ہوتے ہیں سارے منازل

*O Allah, it is through the blessings of the
lovers of Allah –that the path towards
Allah is being traversed so easily*

تو نے کہاں سے کہاں پہنچایا
عشق ہو تجھ پر رحمت نازل

*Love has brought you so far – O love, my
the mercy of Allah always be upon you*

Ponder over the simplicity of these poems and then over the depths of its meaning. Only the one who has mastered the finer details of the journey of love could ever speak like this. Hadhrat, in these poems, has not merely offered an explanation of the finer details of this path. Rather, Hadhrat is in fact expressing feelings which he himself has experienced.

It is similar to the poems of Moulana Rum, whose poetry would actually be an expression of his inner feelings. For example, whilst offering thanks to Almighty Allah, Moulana Rum composed the following lines:

ہر کرا جامہ ز عشقے چاک شد
اوز حرص و عیب کلی پاک شد

*He, whose shirt has been torn due to
love – He has indeed cleansed himself
from all defects.*

شاد باش اے عشق خوش سودائے ما
اے طیب جملہ علتہائے ما

*Blessed are you, O love. What a
wonderful sickness you are!
You are that sickness, through which all*

our other ailments finds cure.

اے دوائے نخوت و ناموس ما

اے تو افلاطون و جالینوس ما

*O love, you are the remedy for our pride
and haughtiness.*

*O love, you are our Aflatun and Jaalinus
(i.e. you are for us the best of all
physicians.)*

The enjoyment of love

Hadhrat says:

عشق کی راہ میں واللہ عجب لذت ہے
اس میں تکلیف بھی ہو تب بھی بڑی راحت ہے

*In the path of love, by Allah, there is a
unique enjoyment.*

*Even if there is difficulty, then too it
remains enjoyable.*

Man generally feels that in obedience there are plenty of constraints. Very few are aware that in love one finds a

great amount of enjoyment. The condition of a lover is as follows:

نیم جاں بتاند و صد جاں دہد
آنچہ دروہمت نیاید آں دہد

*He (Almighty Allah) has taken half a life,
and in lieu of it has blessed us with a
thousand lives. That which one had never
thought possible, that is what we now
find Him giving.'*

Hadhrat, with great foresight, describes this as:

یہ راز وہ ہے جس کو سمجھتے ہیں اہل عشق
کچھ کھور ہے ہیں شوق سے کچھ پار ہے ہیں

*This is that secret which only the lover
can understand – With great enthusiasm
we at times experience a loss, and at
times enjoy a gain.*

Subhanallah! How Hadhrat has described the condition of the lovers of Almighty Allah. Even when a loss is being experienced, there too the lover experiences a unique

level of joy. This is indeed something which only a lover can understand.

لٹا دیتا ہے جنت کی بہاریں شوق سے عاشق
مزا کچھ اس طرح پاتا ہے گلزارِ محبت میں

*The lover is happy to even hand over the
pleasures of the garden..
In the garden of love the lover find
enjoyment in even this.*

For example, if it were to be offered to one to exchange his wooden bowl in lieu of a golden one, would he not find enjoyment in giving away his trivial possession? This is how a lover enjoys losing some trivial item of this transitory world, even if it may be his dearest life, since he has happily chosen in lieu of it the pleasure of Almighty Allah.

Hadhrat says:

کوئی نازاں نہ ہو گر جان بھی ان پر فدا کر دے
نہیں کچھ جان کی قیمت ہے بازارِ محبت میں

*Even if one's life has to be given, one
should not feel it something great – In
the market of life there is no value to life.*

The favour of love

The road upon which the seeker finds his Beloved Almighty Allah, it is obvious that he shall praise that road in a manner which one who has not traversed that road shall be unable to. Since Hadhrat had threaded this path, one finds him often speaking highly of it.

Hadhrat says:

راہِ برسوں کی طے ہوئی پل میں
عشق کا ہے بہت بڑا احسان

*A journey of many years has been
traversed in a few moments – This
indeed is the kind favour of love.*

The beginning and end of love

Explaining the beginning and end of this road, Hadhrat makes mention of a point towards which the minds of few have gone. Hadhrat says:

جو ہے اہل عشق کی ابتدا جو ہے اہل عشق کی انتہا
میں بتاؤں احمد بے نوا، مرا اعترافِ قصور ہے

*Should I show you the beginning and end
of this path, o Ahmed – It is naught but
admitting to one's weaknesses and faults.*

It is known that the beginning of suluk is to repent and admit to one deficiencies and faults. Hadhrat has however explained in this poem that this is also the peak of this path.

Rasulullah Sallallahu Alaihi wa Sallam was indeed at the peak of this path. One who ponders over the phrases of repentance that would flow on the blessed lips of Rasulullah Sallallahu Alaihi wa Sallam shall understand what Hadhrat has just explained.

Take for example the supplication of Rasulullah Sallallahu Alaihi wa Sallam, which was made during the final Hajj:

أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُشْفِقُ الْمُقَرُّ الْمُعْتَرِفُ بِذَنْبِهِ، أَسْأَلُكَ
مَسْأَلَةَ الْمِسْكِينِ وَأُبْتَهِلُ إِلَيْكَ ابْتِهَالَ الْمُذْنِبِ الدَّلِيلِ

*O Allah, I am in great stress, totally dependent upon You,
seeking Your protection, fearful of Your anger. O Allah, I
admit to my errors. I ask of You as a beggar asks, and I
implore You as a disgraced sinner implores for mercy and
forgiveness.*

Ponder at the great status of Rasulullah Sallallahu Alaihi wa Sallam and then at these phrases which brim with

servitude and humility. From this we learn that this alone, i.e. admittance of one's faults and errors, is the path for one to reach Almighty Allah.

When Rasulullah Sallallahu Alaihi wa Sallam adopted this method, then how could it ever be allowed for an Ummati to veer away from this method?

The friends of Almighty Allah have adopted dearly this Sunnah and have made it the core of their lives. In lieu of this Almighty Allah has given these saints enjoyment, not only in their obedience, but even in their repentance.

Describing this Hadhrat says:

کبھی طاعتوں کا سرور ہے کبھی اعترافِ قصور ہے
ہے ملک کو جس کی نہیں خبر وہ حضور میرا حضور ہے

*At times it is the enjoyment of obedience,
at times it is admittance to one's errors.
That closeness which even the angels
have no knowledge of, that is the
closeness that I enjoy.*

In this path there is great value in recognizing one's inability and weakness. Hadhrat Khawja Muhammad Ma'sum Mujaddidi wrote to a disciple:

'Your letter has brought great happiness to me, because you have discussed in it your feelings of being most low and incapable and you have admitted to your errors. May Almighty Allah bless you with an increase in these noble qualities, and save us all from pride and conceit.' (Tarjama Maktubat-e-Ma'sumiyyah)

Moulana Rum has also given great encouragement towards negating one's noble qualities, and focusing attention upon one's weaknesses. Moulana says:

*He who has seen his faults, very swiftly
shall he reach his goal of perfection.*

Hadhrat Moulana, in a most simple manner, has directed our attention to this point in the following poem:

جو شان اپنی بڑھا رہے ہیں

وہ شان اپنی گھٹا رہے ہیں

*He who works towards enhancing his status, he is in fact
bringing himself down.*

جو شان اپنی گھٹا رہے ہیں

وہ شان اپنی بڑھا رہے ہیں

*He who lowers himself is in fact elevating
his status.*

In this path of love one of the greatest barriers is the claim of perfection. Moulana Rum has said so beautifully:

اونی پر دے سونے ذوالجلال
کو گمانے می برد خود را کمال

*Due to your entertaining the thought
that you are perfect, this is why you find
no progress in your path towards
Almighty Allah*

In the field of tasawwuf the one who is blind to his faults is described as 'defective'. I feel it appropriate to quote a portion of a letter from Maktubat-e-Ma'sumiyyah, which I feel shall be beneficial to all. It is as follows:

'It is possible that due to immaturity one becomes blind to his faults and begins regarding the qualities that he has been temporarily granted to be on account of his perfection, and that he himself is the source of his noble traits.

Such a person has indeed built a tall building upon a mirage. Such a person has so to say made a claim

of equalling Almighty Allah in the qualities of perfection. It is from such thoughts that one becomes a 'firoun' and a worshipper of himself. It is indeed amazing that Almighty Allah, who is the prime source of perfection is not seen, whilst the shadow of Almighty Allah's perfection, which has fallen upon someone, whose inside is full of error and fault, that is noticed and advertised.'

*'The fairy, who is all so beautiful, has
kept her face in veil, whilst the ugly
demon is displaying his features in front
of all. This indeed is something
surprising.'*

(End of quote from Tarjama Maktubat-e-Ma'sumiyah)

The Perfection of love

Hadhrat has in very simple words offered a definition of true and perfect love. Hadhrat has said:

کمال یہ ہے کہ آواز تک نہیں آتی
و فور شوق میں یوں جل رہے ہیں پروانے

*It is the perfection of love that whilst the
moth burns in the fire, it, in total love,
does not utter a sound expressing pain*

In fact, higher than this stage of love is as mentioned in the next poem:

کمال عشق تو مر مر کے جینا ہے
ابھی اس راز سے واقف نہیں ہے ہائے پروانے

*It is the sign of perfect love that one
continues dying, but still remains alive.
Alas, the moth has still not realized this
secret of love.*

A moth gives its love for the burning light, but can only give one life. Greater than this is when one is prepared to continue dying in the flame of love. This is the sign of perfect love.

At times Hadhrat would explain this as follows:

'When one is killed on the battle-field he attains the rank of martyrdom. As for the one who, at every step keeps himself vigilant and obedient to the laws of the Shariah, checking at every breath what is allowed and what is prohibited, this is most definitely a great sacrifice, and through it man can attain the rank of 'siddiqiyat' (to be from the truthful'), which is a stage higher than that of the martyrs.'

Hadhrat Moulana would frequently give this example that Hadhrat Junaid Rahimahullah once discerned within his heart a continuous urge to set out in Jihad and in search of martyrdom. Hadhrat Junaid was surprised that the urge was coming so frequently, as though it was a desire of the nafs, whereas in normal circumstances the nafs distances itself from matters which are difficult. Hadhrat Junaid pondered over the urge and finally came to the realization that his nafs was attempting to free itself from the continuous, strenuous spiritual exercises and efforts that he was daily involved in, and thus felt it would be easier if he be martyred.

It has been reported that once while returning from an expedition, Rasulullah Sallallahu Alaihi wa Sallam mentioned:

رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

*We have returned from a smaller
Jihad to a much greater Jihad.¹*

The meaning of this is that when one remains concerned every second whether his every act is allowed or not, such a feat is indeed worthy of being described as a 'greater

¹ This wording has been narrated with a weak chain. Its meaning however is supported by numerous other narrations. (Hadhrat Moulana Qamruz-Zaman Sahib)

Jihad'. It is through such an act that an individual surpasses even the angels. Angels are not constrained by laws. Their obedience is natural and without effort. Obedience causes spiritual progress when it is coupled with effort and difficulty. Angels do not enjoy spiritual progress. Their ranks are set from the beginning. The statement of the angels is quoted in the verse:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ

*And there is none amongst us,
except that his position and rank is set.*

As for a believer, his every deed is a cause of spiritual progress. As the quality and quantity of his deeds increase, so does his rank, until he reaches the high ranks of the Siddiqin.

In the first line of the poem Hadhrat has indicated to the honour of the martyrs, who sacrifice their lives for Almighty Allah, without making even a sound. In the next line Hadhrat then describes the rank of the Siddiq, who continues sacrificing his life and his passions, as though he experiences death frequently, despite being alive.

It is highly possible that Almighty Allah had made Hadhrat, through this poem, express the fact that Hadhrat had reached the mantle of the Siddiqs. May Almighty Allah,

through the blessings of Hadhrat, allow us all to taste the fragrances of such high positions.

And nothing is difficult for Almighty Allah.

The miraculous doings of love

Love keeps a lover happy and full of joy. Whatever gift comes from the beloved is enjoyed. Even difficulties, on account of it coming from the beloved, from that too enjoyment is derived.

In various ways Hadhrat has discussed this issue. Hadhrat says:

عشق کے فیض سے بجز اللہ
رشتہ فردوس بن گیا زنداں

*By the blessings of love the slave has
become the envy of the master*

Describing his own state Hadhrat mentions:

بجز اللہ میں مسرور ہوں مخمور ہوں ہر دم
بظاہر دیکھتے ہیں آپ یوں اندوہیں مجھ کو

*By the grace of Almighty Allah, I am
forever happy and so to say in an
intoxication of love.....*

At one juncture Hadhrat explains the reason for this state:

دوست کی جانب سے جو پہنچے بلا
وہ بلا ہر گز نہیں، وہ ہے کرم

*A difficulty that has come from a Friend –
that can never be called a 'difficulty'. It is
rather His favour upon me.*

At times, Hadhrat would recite the following poem, with great feeling:

لطف جنت کا ترپنے میں جسے ملتا نہ ہو
وہ کسی کا ہو تو ہو لیکن ترا بسکل نہیں

*He who has not as yet tasted the
pleasure of paradise in sacrificing for
You – Whatever he may be, he is
however not one that has enjoyed the
pleasure of bleeding profusely for him.*

ہر زخم میں پوشیدہ ہیں جنت کی بہاریں
عشاق سے پوچھو یہ کرم ہے کہ ستم ہے

*In every injury is hidden the lush gardens
of paradise – Ask the lovers whether this
is a favour or a wound*

A true lover finds pleasure even in difficulties. Hadhrat says in another poem:

درد ہو، کرب ہو، غم ہو، یا ہو خوشی
دیکھا ہر حال میں ان کا لطفِ خفی

*Be it pain, restlessness, grief or
happiness – in every condition I have
seen His hidden kindness*

Due to the enjoyment the true lover experiences during his difficulties, one at times finds him concerned when he realizes that the difficulty is soon to be lifted, fearing that the enjoyment he is experiencing, that too must not disappear. Hadhrat says:

وہ تڑپ ہائے اب دل میں پاتا نہیں
ہے غضب زخمِ دل مند مل ہو گیا

*O alas, I no longer find that restlessness in my heart – it
seems that the wound of the heart has healed.*

لذت زیست ہی خاک میں مل گئی
عشق جب سے مرا مضحک ہو گیا

*When my intense love found satiation -
the pleasure of living disappeared into
the sand*

A poet said in Farsi:

بر دل سالک ہزاراں غم بود
گرز باغ دل خالے کم بود

*If even a blade of straw is lifted from the
garden of the heart – it would cause a
thousand grieves to the one threading
the path.*

I feel that in the place of 'the one threading the path', the poet should have rather used the word 'the one whose love is intense', i.e. an Aashiq. It is only a true lover that is always in search of an increase in the pain of intense love.

Hadhrat says:

مریض عشق پر رحمت خدا کی
مرض بڑھنے کی روز و شب دعا کی

*The one ill in Divine love, may the mercy
of Almighty Allah rain upon him – For
day and night we find him supplicating
that his sickness only increase.*

Moulana Rum explains this as follows:

*The ill are always found desirous of cure,
except for he who is ill in love. He is
desirous that his illness gets even more
severe.*

Hadhrat would encourage his disciples towards supplicating for an increase in the intensity of their love. Hadhrat, noticing laxity in this regard, would complain:

محبت محبت تو کہتے ہیں لیکن
محبت نہیں جس میں شدت نہیں ہے

*You talk of love, whereas love is only that
whose intensity can be perceived.*

Hadhrat has in this poem explained that subject matter which is worth being written in gold. Almighty Allah says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Those who have believed, they are intense in their love for Almighty Allah.

In their praise Almighty Allah described their love as intense. So too should be the love one holds for Rasulullah Sallallahu Alaihi wa Sallam, and then for the saints and elders of this path. It is the mission in fact of the friends of Almighty Allah to introduce others to this path of intense love.

It is narrated from Rasulullah Sallallahu Alaihi wa Sallam:

حبوا الله إلى عباده يحبكم الله

Make Almighty Allah beloved to his servants. In lieu, Almighty Allah shall make you His beloved. (Faidhul-Qadir)

The pain of intense love

Only he, upon who descends the special favours of Almighty Allah, gets blessed with the bounty of the pain of intense love. The one in search of the fulfilment of his wishes and desires, he is not granted this treasure.

A poet has beautifully said:

*In the slaughter-house of love, it is the
selected that are chosen to be
slaughtered.*

Hadhrat says regarding this:

جس پر ان کا کرم نہیں ہوتا
حاصل درد و غم نہیں ہوتا

*He who is not blessed with the Special
Kindness of Almighty Allah, he is not
allowed to carry the pain of the love of
Almighty Allah.*

This is a divine gift for which one needs to show desire. He who strives to acquire this bounty and expresses his desire for it, Almighty Allah opens up his way to acquire it.

The conditions that are required for one's expression to be regarded as 'true' are as follows:

- 1: One should believe that there is indeed a spiritual bounty known as *'the pain of intense love for Almighty Allah.'*
- 2: Those blessed with this bounty, he should frequent their gatherings, with sincerity.
- 3: He should strive to fulfil the spiritual exercises that are prescribed for him.
- 4: He should place full trust upon Almighty Allah, and should remain hopeful of His Kindness.
- 5: He should never rely upon his efforts, but should rather devote himself in supplication, begging that he be blessed with such a bounty.

Hadhrat Khawja Muhammad Ma'sum Mujaddidi writes:

Intense love and for the heart to be locked in the love of Almighty Allah is a most enviable gift. Although this gift is dependent upon Divine Kindness, it has always been the system of Almighty Allah to show this Kindness to those engaged in spiritual exercises, under the supervision of an expert mentor. The recognition of Almighty Allah which the Sufis have been blessed with is a result of the gift of intense love. (End of quote -Tarjama-e-Maktubat Pg 41)

In summary, this gift of intense love is a Divine Gift which is deserving of a thousand thanks. Hadhrat would thus, on numerous occasions, show his appreciation to this wonderful bounty, in the following words:

شکر ہے درد دل مستقل ہو گیا
اب تو شاید مراد دل بھی دل ہو گیا

*I thank Almighty Allah that intense love
has now settled deep in the heart
It is now perhaps that my heart may be
called 'a heart'.*

In this poem Hadhrat has indicated that a true heart is only that which houses intense love for Almighty Allah. Hadhrat has also indicated that when one receives Divine Bounties in this path, he should never allow pride to overtake him, nor should he ever resort to making claims of his piety.

When Hadhrat said '*it is now perhaps that my heart may be called 'a heart'*', by adding the word 'perhaps' Hadhrat has eradicated the smell of self-praise. Those aware of the intricacies of this path shall understand from the word '*perhaps*' the high level of Hadhrat's humility.

Finally, when one is blessed with such a bounty, together with thanking Almighty Allah, he should also show his

appreciation to the mentor, from whose door he had received this bounty. This poem should be upon his tongue:

دل کو آزار محبت کے مزے آنے لگے
صدقے اس ساقی کے جس نے درد پیدا کر دیا

*The heart has now begun experiencing
the thrilling taste of love.*

*This is on account of that mentor who
created within me this love*

May Almighty Allah bestow us all with a sip from this Divine Drink, out of His sheer Kindness and Mercy.

And nothing is difficult for Almighty Allah.

The enjoyment of separation

Generally one threading the path complains of finding himself separated from Almighty Allah. Hadhrat has explained this issue in many beautiful poems, amongst which are:

بخش کسی کو قرب و حضوری
اور کسی کو لذت دوری

*To some He has granted the enjoyment
of being linked and being close
and to some He granted the enjoyment
of being kept at a distance*

جس کو ابھی ہے شکوہ دوری
اس کو محبت ہی ہے ادھوری

*He who is found complaining of being
kept at a distance
His love is still incomplete*

In another poem Hadhrat states:

ہجر رخصت ہوا وصال ہے آج
قرب سے کوئی مالا مال ہے آج

*Separation has ended, and one has been
brought close again.
Today one has been blessed with Divine
Proximity*

لذت ہجر کو ملا ہے آج
دعوت قرب لازوال ہے آج

*The enjoyment of being kept at a
distance has today come to an end.
The claim of being close has today
become permanent*

Hadhrat Khawja Muhammad Ma'sum Mujaddidi in his letters has quoted this poem extensively:

*That separation which is chosen by
Almighty Allah for certain slaves is a
thousand times better than closeness
which is desired by the slave.*

Hadhrat Moulana Rashid Ahmed Ganghohi wrote the following to one of his students:

'Our great mentor, Sheikh Abdul Quddus Ganghohi has stated that if after hundreds of years of effort and spiritual exercise, one experiences the pain of not acquiring the closeness to Almighty Allah, such a person has indeed acquired a huge spiritual bounty. (End of quote -Maktubat-e-Rashidiya Pg 76)

Subhanallah! What wonderful words of encouragement by our elders for those threading this path. Their words have made this path seem so easy and have ensured that the seeker never loses courage, but rather perseveres until he gets blessed with the treasures of Divine Pleasure.

The desire to be connected to Almighty Allah is dependent upon Divine Guidance

The desire to be connected to Almighty Allah comes in the heart only when Almighty Allah decrees. Without Divine Favour, man can never hope to attain such gifts, irrespective of how great his effort may be.

Hadhrat has most beautifully explained this in the following words:

حسن کا انتظام ہوتا ہے
عشق کا یوں ہی نام ہوتا ہے

*It is actually all because of the planning
of Divine Beauty
As for love, that is just the outside name*

In this poem Hadhrat has expressed that it is not love itself that is the foundation of this path, but rather Beautiful Planning of Almighty Allah. Intense love for Almighty Allah is actually a reflection and a result of this Divine Favour.

When Divine Beauty focuses itself upon the heart of a true seeker it makes him a die-hard for his Beloved. This intense love is then expressed in various ways. Some are

to be found sobbing in front of the beloved, and some are found expressing their love through poetry.

When Almighty Allah wishes to bless a slave with the bounty of His closeness He blesses him first with an intense desire and a feeling of extreme restlessness. A poet has said:

مری طلب بھی کسی کے کرم کا صدقہ ہے

*My desire for Almighty Allah, that too is
due to His Kindness*

A pious man stated:

*Had Almighty Allah desired to deprive
one of His love and recognition, He would
never have created within the individual
the desire to connect with His Master.*

Almighty Allah lights within the hearts of His lovers the flame of His love, so that His Beauty and Perfection may shine in front of all. It is the demand of the Beauty and Perfection of Almighty Allah that it does not remain hidden behind a veil, but rather shines through its veil and gets noticed by many. For this, Almighty Allah uses the hearts of His lovers, which are blessed with the capacity to

first hold and then give expression of this Divine Love, whereby others too may learn of it.

It is also an amazing trait of Divine Love that amongst the Lovers of the Same Being there is no hatred and jealousy. Rather, they all enjoy amongst themselves a unique relationship of friendship. As for the love of material objects, women, etc, amongst the lovers of the same entity there exist the highest levels of hatred.

My Sheikh would recite the following poem of Hadhrat Baba Najm Ahsan Sahib, the vicegerent of Hadhrat Moulana Ashraf Ali Sahib Thanwi, with great zeal and enthusiasm:

یوں تو ہوتی ہے رقابت لازماً عشاق میں
عشق مولے ہے مگر اس تہمت سے بری

*In material love there shall always be a
feeling of animosity
Divine Love however is free from such
traits*

The poem of Hadhrat 'It is all due to the planning of Divine Beauty. As for love, that is just the outside name,' means that the Divine Beauty of Almighty Allah is the prime and

central point. For the expression of this Divine Beauty Almighty Allah has created love.

The poetry of Sheikh-ul Arab wal Ajam, Hadhrat Haji Imdadullah Sahib Muhajir Makki further explains this point.

نغمہ سرمدی سنا کے ہمیں
مست و بے خود بنادیا کس نے

*Who is it that caused me to hear the
continuous songs of love, and thus made
me mad in love*

حسن بلیا دکھا کے اے امداد
مجھ کو مجنوں بنادیا کس نے

*Who is it that caused me, O Imdad, to see the
beauty of Leila, and thus made me into a majnoon
(a man who was proverbial in his love for Leila) '*

This is not the case of only Divine Beauty, but in fact all the Divine Qualities of Almighty Allah are such that events are brought into being solely in order for these Divine Qualities to be made apparent.

For example, Almighty Allah inspires man to work in order to seek his livelihood. The sustenance that then comes to

each individual makes apparent the Divine Quality of Almighty Allah known as *al-Razzaq* (The One who provides).

Thus Moulana Rum said:

*'Regard the act of earning as nothing but
an outside name. View your efforts as
nothing but a piece of your imagination.'*

Almighty Allah brought the world into being and through this the Quality of *al-Khaliq* (the One who creates) and *al-Karim* (the One who showers favours) is made apparent.

Moulana Rum states:

*'Almighty Allah has not created man for
His benefit. Rather, man was created so
that Almighty Allah could shower upon
man His favours.'*

When Almighty Allah destines for one guidance He creates within his heart a yearning to find the path. This yearning pulls one towards the avenues and people of guidance, and through their nurturing one gets blessed with Divine Proximity. In this, the Divine Quality of *al-Hadi* (The One who Guides) is made apparent.

Khawja Muhammad Ma'sum Mujaddidi says:

The true nurturer is only Almighty Allah. It is He who blesses one with the yearning and thirst for guidance, and it is He who makes one set out in search for his guidance.

When apparently small acts become the cause of forgiveness, this is in fact an expression of the Divine Quality of *al-Rahim* (The One who forgives).

What I have written regarding the poem, '*It is actually all because of the planning of Divine Beauty. As for love, that is just the outside name*' is an explanation that has come in my mind. May Almighty Allah make it that this was what Hadhrat intended with this poem. And Almighty Allah knows best.

The Position of Love

When the love of Almighty Allah becomes firm in the heart of one it prevents him from begging from anyone besides Almighty Allah. Hadhrat explains this in the following poem:

ان کے عاشق کا ان کے در کے سوا
سر کہیں اور خم نہیں ہوتا

*You shall not find the head of the lover
bowing anywhere else besides at His
door*

In another poem Hadhrat describes his own unique condition of tauhid:

کسی کے سامنے میں کیوں جھکوں پرواہ کیا مجھ کو
خدا کے سامنے جب شوق سے گردن مری خم ہے

*‘Why should I ever bow my head in front
of anyone when my head has enjoyed the
thrill of bowing in front of Almighty
Allah.’*

Since the saints have taken the threshold of Almighty Allah as the only spot for their foreheads to rub and have totally shunned even slightly bowing and begging in front of anyone but Allah, we find that Almighty Allah arranges for their needs from unimagined sources and protects them from the disgrace of stretching their hands in front of others. The result of this is that the people of the world then bow their necks in front of these saints, whereas the saints do not even lift an eyelid towards the wealth and luxury of worldly men, and do not show any concern for their wealth. They show no concern whether worldly men are happy with them or angry.

If today we can make compulsory upon ourselves total obedience to Almighty Allah, and if we strengthen our relationship with Almighty Allah, no power shall intimidate us. Rather, those that oppose us shall one day become our companions and friends, and their necks shall submit in front of us.

Sheikh Sa'di says:

*'Never shift your neck from the
obedience of Almighty Allah. If you can
do this, the necks of others shall not shift
from your obedience.'*

If today we decide we adopt the door of Almighty Allah as our only door, the need to beg at each and every door shall never arise. How true are not the words of Sheikh Sa'di:

*Almighty Allah is that Most Powerful
Being that when one thought of leaving
His threshold, after that whichever door
he approached he found no respect
there.'*

Inviting to Divine Love

When the flames of true love were found losing its heat, Moulana Rumi loudly called man back to this most beautiful garden of love. Our Hadhrat did the same, in an era of spiritual decline. Through his lectures, advices and most importantly, through the heat of love which he had burning within him, he called man to re-ignite within themselves the flame of love.

After explaining the benefits of loving Almighty Allah, Hadhrat would then invite towards this path. For example, Hadhrat said:

مٹادو، ہاں مٹادو اپنی ہستی تم محبت میں
یہی کہتے ہیں بسطامی، غزالی اور جیلانی

*'Annihilate yourself totally in Divine Love!
This is what Bustami, Ghazali and Jailani have said*

سنو تم گوش دل سے حضرت احمدیہ کہتے ہیں
محبت میں فنا ہو غذا ملتی ہے روحانی

*Listen well from the depths of your heart
to what Ahmed has to say!
When one is annihilated in love, then
only shall the soul find satiation.*

In another poem Hadhrat says:

اب دل میں اپنے شمع محبت جلائے
تاروں کی طرح رات کو پھر جگکائیے

*Now light the flame of love upon your
heart and illuminate the night, just as the
stars do.*

In another poem Hadhrat says:

دل میں شمع محبت جلانا
اور پروانا خود کو بنانا

*Light the flame of love upon the heart and
make yourself a moth*

ان کا خود دل میں احقر کے آنا
اس کو کہتے ہیں مقصود پانا

*When He comes into your heart, o lowly one, this is
what is called achieving one's goal*

عشق کی داستاں ہے سنانا
ان کا عاشق جہاں کو بنانا

*Our mission is to relate the stories of love, and
through this to make the entire world mad in His
love*

ہوش والوں کو مجنوں بنانا
ہائے احمد کا غزلیں سنانا

*To make those who were considered
intelligent mad (in Almighty Allah's love),
O how I desire to make them hear the
poetry of Ahmed.*

Subhanallah! This is the work of the friends of Almighty Allah. They have made it a mission to connect the creation with its Creator and to ignite the flame of Divine Love upon the hearts of all. Thus one finds that they have made thousands of the creation into true slaves of Almighty Allah. In lieu of their efforts, Almighty Allah draws them closer to His Being, and turns the hearts of creation towards them as well. Creation falls so much in love with them, that where their perspiration falls, others are prepared to let their blood fall at that very spot. The fame of such personalities spreads throughout the creation, without the need for any poster or advertisement. It happens solely by the will of Almighty Allah.

Referring to this, Hadhrat says:

جس نے مٹایا اپنا نام و نشان
ہفت اقلیم کا بنا سلطان

*He who had erased his name and his sign,
he has become the ruler of the seven
continents.*

Hadhrat Haji Imdadullah Muhajir has indicated to the same point in this poem of his:

میں تو نام و نشان مٹا بیٹھا
شہرہ میرا اڑا دیا کس نے

*'I have sat here after erasing totally my
name. Who then has now spread my
fame all over?'*

Allamah Sayyid Suleiman Nadwi, after spending some time in the service of Hadhrat Hakimul Ummah, Moulana Ashraf Ali Sahib Thanwi, requested for some parting advice. Hadhrat Thanwi replied:

'You are a great scholar, whereas I am but a mere student. What advice can I give you? Yes, what we have heard from our elders, I shall relate that to you. Their advice was that in this path, to whatever extent it is possible, one should annihilate oneself!'

Hearing this, Allamah burst out crying.

Subhanallah! How wonderful is not the advices of Hadhrat Hakimul Ummah. It is indeed worthy of being written in gold. And how wonderfully it was accepted by the great scholar, Allamah Suleiman Nadwi Sahib, due to which Almighty Allah thereafter blessed him with great spiritual bounties. In fact, he even received khilafah from Hadhrat Hakimul Ummah, and in this field became the cause of many others finding spiritual rectification.

Moulana Rum has stated:

*‘Annihilation is in fact the mirror of
becoming permanent. If you have any
intelligence, annihilate yourself!’*

Allamah Sayyid Suleiman Nadwi Sahib composed the following lines in this regard:

دل کو نصیب ہو گداز، جاں کو عطا ہو سوز و ساز

ہے یہ دعا بصد ادب در گہ بے نیاز میں

*‘May my heart melt in Your love and may my life become
filled with a burning passion for You.*

With great respect, I make this plea at the threshold of a

Most Kind Master

دل کو جو ملا سیاہ کار، آنکھ عطا ہو اشکبار
دھو دے جو دل کو بار بار خلوت خاص راز میں

*May I be blessed with eyes that shed
tears profusely in privacy, tears that wipe
away the blackness of my heart.*

A complaint

Our Hadhrat was an embodiment of love. The topic of love would thus be the prime subject matter of all Hadhrat's lectures and speeches. When Hadhrat would find people not affording this most important topic the attention it rightly deserved it would cause him great grief. At times, in expression of this grief, Hadhrat would compose poems. Some of those are as follows:

سناؤں داستان عشق میں کس کو یہاں ساقی
نظر آتا ہے نہیں جب ہائے کوئی راز داں ساقی

*O cup-bearer, to who should I relate the
stories of love.*

*Unfortunately I find none around me to
who I can tell my secret!*

دلوں میں اب نہیں باقی رہا سوز نہاں ساقی
مئے توحید کے طالب نہیں پیرو جاں ساقی

*The pain of love is no longer to be found
in the hearts of men.
Neither the old, nor the young are found
thirsty for the intoxicating drink of tauhid!*

میں دڑتا ہوں نہ مٹ جائے سلف کی داستاں ساقی
نظر آتا ہے کچھ اور ہی رنگ جہاں ساقی

*I fear that the stories of love of the elders
should not be erased, o cup-bearer.
Unfortunately, I now find the colour of
the world different to what it was before.*

مٹا سکتا نہیں کوئی مرا نام و نشان ساقی
کرم سے آپ جب خود ہی ہیں میرے پاسباں ساقی

*None shall ever be able to efface my
name and my mention, o cup-bearer,
when it is You that has taken
responsibility to see to my protection.*

Emotions

Hadhrat would emphasis greatly that intelligence should always be kept above one's emotions, and that the Shariah should be kept above one's intelligence. A seeker should thus never set a foot in any such direction which is contrary to the Shariah. Otherwise his love shall become transgression and his path shall be towards nothing but going astray.

Hadrat would say:

بھٹک کے منزلِ جاناں سے دور جا پہنچے
جو جوشِ عشق میں جذبات کو دبا نہ سکے

*He, who is not able to control his
emotions, he will indeed veer far off from
his intended destination.*

Hadhrat would also say:

جب تک کہ نہ پامال ہو جذبات کا عالم
چھایا ہی ہو اور ہتا ہے آفات کا عالم

*As long as one's emotions are not kept
under control problems and calamities
shall continue falling upon one*

Unfortunately, we find ourselves today unable to resist any temptation. Neither does the law of the Shariah matter to us, nor does shame stop us. All we desire is a life of total freedom, whereas this itself is the root cause of all the problems we are now experiencing. Regarding this Hadhrat would say:

سمجھتا ہے کہ کیوں جاتی نہیں ہے تیری من مانی
محبت کی حقیقت ہی تو نے نہیں جانی

*You are wondering why the desire for
total freedom has as yet not left you.
It is because you have as yet not
understood the true meaning of love.*

If we can turn back in search of the love of Allah and His messenger Sallallahu Alaihi wa Sallam we shall find that the door of Divine Mercy is still wide open. Just bow in front of Almighty Allah sincerely and then see what you shall begin experiencing. As Hadhrat used to say:

اسے آنغوش رحمت میں وہ لے لیتے ہیں خود بڑھ کر
جھکا ئی اس کے در پر صدق دل سے جس نے پیشانی

He, who has bowed his forehead at the threshold of Allah, he shall find the lap of Divine Mercy itself coming forward to lift him up.

Refuting innovations

New methods and ways of expressing love, created in the name of love, are nothing but innovations, which open the door to nothing but the path of going totally astray. Hadhrat would warn against adopting any such method, which has no support from the Shariah. He would say:

محبت کے آئین ہیں سب پرانے
خبردار ہوں اس میں جدت نہیں ہے

The rituals of love are all what is old and established.

Take note that there is no need to search for anything new.

Subhanallah! Ponder over the unique nature of Hadhrat, that despite being intoxicated in Divine Love, he would continuously warn against the harms of turning a blind eye to the demands of the Shariah. Hadhrat would teach that just as how every act of worship is governed by the

Shariah, so too are the steps leading towards these acts. If these matters are not kept under the supervision of the Shariah it shall lead to open acts of transgression being committed in the name of worship and love.

May Almighty Allah save us all from this.

Combating the whispers of the devil

Our Hadhrat composed the following lines regarding this most difficult stage on the path towards Allah:

طے ہی نہیں جس نے کیا خطرات کا عالم
نادیدہ ہے اس کے لئے برکات کا عالم

*He who has not as yet traversed pass the
whispers of the devil, he shall not find
opening upon himself the doors of
blessings.*

In this poem Hadhrat has advised that although this stage on the path is a difficult one to cross, nevertheless traversing it is essential for the seeker. The elders have advised that one should turn a deaf ear to these whisperings expressing to shaitaan that no matter what he whispers within one it shall cause no disturbance to one's thoughts. When shaitaan finds one undisturbed by these

whisperings he himself leaves the individual and proceeds to someone else.

Another remedy that the elders have taught is that one becomes constant in zikr. Constant repetition of the first kalimah has been found most effective in dispelling the doubts and worries caused by these whisperings.

Moulana Rum has stated:

*The thoughts of Allah are most pure.
When these pure thoughts enter the
heart impure thoughts pack up and leave
almost immediately.*

Allamah Qusheri has written in Risalah-Qusheriyah:

'The saints have placed special emphasis on three aspects:

- 1) Dispelling the whispers of the devil
- 2) Rectification of character
- 3) Pulling out of negligence

The whispers of the devil, as long as it comes without intention, shall cause no harm. Yes, when one begins to entertain and enjoy these filthy thoughts that is when it becomes disastrous. Hadhrat has, in his poem, thus explained that the seeker needs to cross this pitfall before he can expect to find other doors of spirituality opening up for him.

Making the impossible possible

Hadhrat described the high position that Almighty Allah had blessed him with, in the following words:

کہنے کی نہیں بات یہ کہتا ہوں مگر خیر!
پھرتا ہے نگاہوں میں محالات کا عالم

*I too feel that I should not be saying
what I am about to say, but perhaps
there shall be some good in it.
That which is regarded as impossible,
that is what I am witnessing.*

At times the saints expose certain conditions of theirs on account of reasons known best to them. During such times they endeavour to utilize such phrases and words which distance their statement from denoting any sort of pride and vanity. Rather, with great caution and with words brimming with the feelings of fear and humility they express their message.

Hadhrat too in the above poem has shown his disinclination towards ever having to disclose this spiritual state of his and states that it is only due to a necessity that he is mentioning his condition.

The explanation of the second part of the poem is that there are many matters of the unseen which are veiled from this world. Yes, on account of strenuous spiritual exercises and the kindness of Almighty Allah such a relationship gets created as though 'one is worshipping Allah whilst seeing Allah.'

When Almighty Allah allows, a servant is blessed with such a feeling of close proximity that it seems as though he is looking straight into the unseen. Hadhrat Ali Radhiyallahu Anhu would thus say:

'Even if the veils of the unseen were to be removed, then too my conviction in the matters of the Hereafter would find no increase.'

What he Radhiyallahu Anhu meant is that he was blessed with such a high level of conviction in the hereafter that it was as though he was looking at it directly. Thus, if the veils blocking the hereafter from his gaze were to be removed it would make no difference.

Our Hadhrat was most likely indicating towards this high spiritual state in the above poem. Another poem of Hadhrat's which renders a similar meaning is the following:

غائب ہوا جاتا ہے حجابات کا عالم
مشہود لگا ہونے مغیبات کا عالم

*The veils have begun lifting.
The unseen is now becoming visible.*

Receiving an answer to one's prayer

Ponder over the following poems of Hadhrat:

قربان وہ کر دیتا ہے جنت کی بہاریں
پاتا ہے جو قسمت سے مناجات کا عالم

*He is ready to sacrifice the gardens of
paradise - who experiences the taste of
calling out to Him.*

ہے کیف سے لبریز سوالات کا عالم
جنت کی بھی جنت ہے جو ابات کا عالم

*The state of begging from Him is so full
of spiritual feeling.*

*The state of receiving a response from
Him is the paradise of all paradises.*

Only he who has himself experienced such feelings can offer such a description. As for the explanation of 'the state of receiving a response from Him', according to my

understanding it refers to that state wherein one has so much of conviction of his prayer being heard by Almighty Allah and accepted in His Pure Court, that it is as though he is physically hearing Almighty Allah responding to his dua.

What could be a greater pleasure than being blessed with such a feeling. It would indeed be fair to term such a bounty as 'the paradise of all paradises'. A saint has so beautifully said:

*After experiencing the joy of calling out
to Him after the passing of half the night,
the treasures of Persia have now lost
value in front of me. Even for just a
barley seed I shall not be prepared to
purchase it.*

Rasulullah Sallallahu Alaihi wa Sallam said:

*He who has been blessed with the gift of dua, he should
know that he has also received the gift of acceptance.*

Rasulullah Sallallahu Alaihi wa Sallam thereafter recited the following verse:

ادْعُونِي أَسْتَجِبْ لَكُمْ

'Call unto Me, I shall accept your call!

The complete narration regarding the above, as narrated in Tafsir-e-Aziz, from Majma'-u-Zawaid is as follows:

Hadhrat Abdullah ibn Masood Radhiyallahu Anhu narrates that Rasulullah Sallallahu Alaihi wa Sallam said:

Who has been blessed with four should know that he has been blessed with an additional four as well.

1) Who has been blessed with the bounty of remembering Allah, he has been also blessed with the bounty of being remembered by Almighty Allah, since Almighty Allah says:

فَاذْكُرُونِي أَذْكُرْكُمْ

'Remember Me, I shall remember you.'

2) Who has been blessed with the bounty of dua, he has also been blessed with the bounty of having his duas accepted, since Almighty Allah says:

ادْعُونِي أَسْتَجِبْ لَكُمْ

'Call unto Me, I shall accept your call!

3) Who has been blessed with the bounty of being thankful (shukr) he shall find even more bounties coming his way, since Almighty Allah says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

'If you are thankful I shall increase My favours upon you.'

4) Who has been blessed with the bounty of seeking forgiveness (istighfaar) he has also been blessed with the bounty of being forgiven, since it is mentioned in the Quran:

اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

'Ask your Creator for forgiveness. Indeed He is Most-Forgiving.'

(Tafsir-e-Azizi Vol.1 Pg.549)

Continuous effort in the path to Allah

Hadhrat offered wonderful advice to the seekers in this path, which could easily be titled as the 'soul of tasawwuf'.

Hadhrat said:

وہ ملیں یا نہ ملیں اس کا ہم کریں کیوں غم
ہمیں خلوص سے کرنا ہے کوشش پیہم

*Whether we get what we desire or not,
why should that worry us?*

*What we need to pay attention to is that
we continue striving with sincerity.*

Subhanallah! What unique advice has been offered in these two lines! Practicing is our responsibility. As for reaching our destination, that is beyond our control. However it is the system of Almighty Allah that when a slave does what is required of him Almighty Allah appreciates his effort and enables him to attain his goal.

The desire to reach goals whilst making no effort

Many today are found lax with regards to practice, but highly eager to attain high mantles. The saints would term this as '*hiwas*' (futile dreams).

Regarding this trait of laziness Hadhrat said:

ہوس سے کام چل سکتا نہیں راہِ محبت میں
طلب ہی جب نہیں احمدؒ تو پھر مقصود پاؤں کیا

*In the road of love there is no place for
futile dreams.*

*O Ahmed, when there is no real desire,
how then can I expect to achieve my goal?*

When worldly achievements are regarded impossible without effort, how then can it be expected to achieve spiritual goals without it? The elders have thus always emphasised the need for performing good deeds, since this is the key for success in this path.

A saint has said so beautifully:

*Engage in work and stop speaking so
much. In this path there is no time for
talk. It is only work and work,*

Hadhrat Khawja Aziz-ul Hasan Majzub Sahib composed the following in this regard:

کامیابی تو کام سے ہوگی، نہ کہ حسنِ کلام سے ہوگی
فکر اور اہتمام سے ہوگی، ذکر کے التزام سے ہوگی

*Success is attained through effort, and
not through fancy speech.
It is attained through deep pondering
and concern, and through being
consistent in zikr.*

When one is sincere in his quest he shall engage almost immediately in good deeds and shall not concern himself too much with the intricacies of the path. As for the one who is always found questioning the principles of the path, that is in most cases a sign of weakness in his sincerity. Hadhrat has said regarding this:

مرضی تری ہر وقت جسے پیش نظر ہے
بس اس کی زباں پر نہ اگر ہے نہ مگر ہے

*He who is always concerned whether You
are happy, he shall not find on his tongue
'if' and 'but'.*

The sign of sincerity

The sign of sincerity is that irrespective of the amount that one does in acts of worship he remains constantly worried whether his deeds have been crowned with Divine Pleasure or have been rejected. After sacrificing his blood and wealth for Allah then too he remains concerned whether his acts are not hypocritical.

This was the outstanding feature of the illustrious Sahabah Radhiyallahu Anhum. Ibn Abu Muleika narrates:

I have met 130 of the Sahabah Radhiyallahu Anhum, all of whom feared upon themselves hypocrisy.

It is most probably regarding this state of fear that Hadhrat refers to in the following poem:

قبول کر لیں تو سمجھیں کہ ہم بھی مخلص ہیں
کئے ہیں پیش دل و جاں کے ہم نے نذرانے

*We have placed forward as an offering
our heart and soul.*

*If it gets accepted then only can we say
that we were sincere.*

Subhanallah! This poem itself is a proof of the high level of sincerity of Hadhrat. Despite having sacrificed his every desire for Almighty Allah he still remains so fearful of whether it shall be accepted or rejected.

Imam Ghazali has so rightly stated:

و المخلصون على خطر عظيم

The sincere too are forever in great danger

May Almighty Allah bless us all with true sincerity. Amin

Rectifying the inner-self and holding firm to the Sunnah

Hadhrat Moulana would stress greatly upon the importance of holding firmly unto the Sunnah. Hadhrat would regard the Shariah as a great gift, especially for those threading the path towards Almighty Allah.

Hadhrat would say:

اگر آزاد ہوتے خدا جانے کہاں ہوتے
مبارک عاشقوں کے واسطے دستور ہو جانا

*Had we been left alone only Allah knows
where we would have ended up!*

It is a great blessing for the lovers that a constitution has been given to us.

Hadhrat would encourage the Ulema to strive in acquiring the treasures of spirituality, thereby combining within themselves the knowledge of nubuwwah as well as the light of nubuwwah. Hadhrat would say:

نہ جانے کیا سے کیا ہو جائے میں کچھ کہ نہیں سکتا
جو دستارِ فضیلت گم ہو دستارِ محبت میں

I cannot explain to you what the amazing results shall be for the one who loses his certificate of graduation in the acquisition of the certificate of Divine Love!

Subhanallah! The nature of the above poem is indeed most unique. Hadhrat has explained in this most unique style that a scholar should not remain 'dry', but should rather endeavour to ignite within himself the flame of 'love'. Through this he shall in the true sense of the word take a share from the inheritance of the Ambiya Alaihimus Salaam.

Moulana Rum too gave this advice, as is evident in the following poem of his:

قال را بزار مرد حال شو
پیش مرد کا ملے پا مال شو

*Do not remain within the confines of
being a scholar of mere words. Rather
strive to become one whose internal
spiritual state corresponds with his
external words.*

*For this, one must be prepared to
annihilate oneself in the company of the
saints.*

The definition of tauhid and sunnah and the explanation of what is an innovation

by: Moulana Muhammad Asim Sahib

Hadhrat Moulana Muhammad Asim Sahib, who enjoys a close relationship with Hadhrat, wrote a wonderful treatise regarding the following poem of our Hadhrat:

مے توحید سے سرشار ہوں سنت یہی ہے
دل کسی غیر کو دے دیں تو یہی بدعت ہے

*I am thrilled with the intoxicating drink of
tauhid. This indeed is the essence of the
sunnah.*

*To give the heart to any one besides
Allah, this is what is called an innovation.*

I thus felt it appropriate to include what Moulana has written, since it explains not only the above poem of Hadhrat's, but many of Hadhrat's other poems as well.

Moulana has written:

مے توحید سے سرشار ہوں سنت یہی ہے
دل کسی غیر کو دے دیں تو یہی بدعت ہے

*I am thrilled with the intoxicating drink of
tauhid. This indeed is tauhid.
To give the heart to any one besides
Allah, this is what is called a bid'ah.*

In order to understand the above poem it is necessary to first gain some understanding of three words that have been mentioned in the poem, viz. sunnah; tauhid; and bid'ah (innovation).

Tauhid

The first requisite for the true recognition of Almighty Allah is that one believes firmly in the oneness of Almighty Allah, which is in essence the meaning of 'tauhid'. As long as there exists deficiency in this aspect one's actions shall always be found to be weak and without quality.

The first stage of tauhid is that man denies the existence of any superior power besides Almighty Allah. With one's internal and external self one must proclaim that whatever has occurred, is occurring, and will occur, all of this is solely on account of the supreme decision of Almighty Allah. When one makes this proclamation with sincerity he shall then find no need to stretch his hands out to anyone besides Almighty Allah.

Almighty Allah in numerous verses of the Quraan has stressed upon the importance of true tauhid. Almighty Allah says:

إِلَهُكُمْ إِلَهٌ وَاحِدٌ

Your deity is only one!

إِنَّ إِلَهُكُمْ لَوَاحِدٌ

Verily your deity is but one!

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: 'He, Allah, is one!'

To have firm conviction in the kalimah لا اله الا الله is the basis and the foundation of Islam. If tauhid is found there is always the chance that weakness in actions shall be forgiven. But in the absence of tauhid an action shall never acquire Divine Acceptance.

The meaning of tauhid is that a slave places firm conviction that the creator of everything is only and solely one Allah. Almighty Allah has no restrictions whatsoever. The words 'time and place'; 'movement and being stagnant'; being present at times and absent at times', etc, do not apply. Almighty Allah has no body, is not of matter, nor of any other substance or any abstract nature. Almighty Allah is totally independent of all things and pure of any defect. He has no father, nor any son. There is no partner for Almighty Allah who Allah must please.

No change occurs in the being of Almighty Allah, nor in any of His Divine Qualities. In His decisions Almighty Allah is not in any way in need of the help of others. Everything runs in accordance to the Divine Will of Almighty Allah. He does as He wills. He has knowledge over all matters. His rule is dominant over the entire world. His every command is full of wisdom. Everything is His creation and all are dependent upon Him.

It is He who decides the fate of all. Respect and disgrace' wealth and poverty, life and death, etc, everything is destined by Allah. Thus, hope and fear should be placed

only with Him. He is all-hearing and all-seeing. He is all-knowing. He is ever-living and the one who sees to all others. He is most kind and most merciful. He has power over everything and He is pure from all defects. There is no like or comparison for Him.

One one's heart has been illuminated with the true meaning of tauhid shall find himself unable to oppose the commands of Almighty Allah. As for the one who lays claim to having recognized Almighty Allah but is found negligent of the commands of Almighty Allah he is indeed not at all true in his claim.

When true tauhid enters the earth it evicts every false deity that had previously found residence within one's heart. After this one finds solace in nothing but the remembrance of Almighty Allah. This becomes the sustenance of his heart. Now whatever he hears, sees and ponders about all of it remains within the confines of the commandments of Almighty Allah.

Sunnah

Those actions and practices upon which Rasulullah Sallallahu Alaihi wa Sallam remained consistent upon is known as 'sunnah'. And if the word 'sunnah' is applied in a general context it shall then refer to every statement and act of Rasulullah Sallallahu Alaihi wa Sallam.

The first means for acquiring the recognition of Almighty Allah is the Noble Quraan. The second is the sunnah. In order to derive true benefit from the sunnah one should establish a strong connection with Rasulullah Sallallahu Alaihi wa Sallam. As for the nature of this connection it should be that which has been outlined clearly in the Noble Quraan, which can be summarized into four points, viz. Imaan on the Rasul of Allah Sallallahu Alaihi wa Sallam; obedience to his teachings; threading upon the path he showed; and love for him Sallallahu Alaihi wa Sallam.

A brief discussion shall thus follow regarding each of these points:

Imaan on the Rasul of Allah Sallallahu Alaihi wa Sallam

It is not sufficient to merely accept that Muhammad Sallallahu Alaihi wa Sallam was the true messenger of Almighty Allah. What is required is that one places full conviction in every word and command of Rasulullah Sallallahu Alaihi wa Sallam, even if his mind is unable to fathom the wisdom behind some of it. It is required that one be convinced that the road that Rasulullah Sallallahu Alaihi wa Sallam showed us is the only road to success, even though one might find the path scary and difficult. It is necessary that one be convinced that the teachings of Rasulullah Sallallahu Alaihi wa Sallam was not restricted to his era but was meant to be general for all time and for all people. It is vital that one be convinced that there is no

better method of attaining the recognition of Almighty Allah than the one taught to us by Rasulullah Sallallahu Alaihi wa Sallam.

As long as such conviction is not created one shall remain deprived of the true enjoyment of Imaan on the Rasul of Allah Sallallahu Alaihi wa Sallam, and one shall remain far from attaining the recognition of Almighty Allah.

Is has thus been mentioned in the hadith:

ذاق طعم الإيمان من رضي بالله ربا، وبالإسلام دينا، وبمحمد رسولا (مسلم)

Whosoever is pleased with Allah as his sustainer, with Islam as his faith, and with Muhammad (Sallallahu Alaihi wa Sallam) as his Rasul shall surely taste the sweetness of Islam.

It is this very teaching that was imparted to Hadhrat Umar Radhiyallahu Anhu by Rasulullah Sallallahu Alaihi wa Sallam. It has been narrated that once Hadhrat Umar Radhiyallahu Anhu sought permission from Rasulullah Sallallahu Alaihi wa Sallam to note some of the teachings of the jews and the christians that seemed interesting to him. Rasulullah Sallallahu Alaihi wa Sallam sternly admonished Hadhrat Umar Radhiyallahu Anhu and remarked:

'Do you wish to fall into confusion as they have fallen into confusion? I have indeed placed before you the religion of

Allah in a most pure and clean state! Had Nabi Musa Alaihi Salaam been alive today he too would have followed my way!'

It has also been narrated that upon hearing the request of Hadhrat Umar Radhiyallahu Anhu the blessed face of Rasulullah Sallallahu Alaihi wa Sallam changed colour and the signs of anger became evident. Seeing this Hadhrat Umar Radhiyallahu Anhu immediately pleaded for forgiveness with the words:

رضيت بالله رباً وبمحمد رسولاً وبالإسلام ديناً

I am pleased with Allah as my sustainer, with Islam as my faith, and with Muhammad (Sallallahu Alaihi wa Sallam) as my Rasul! (Mishkaat)

From the above narration we learn that there is no method more beneficial in reaching Almighty Allah than the one taught to us by Rasulullah Sallallahu Alaihi wa Sallam. If the teachings of a great Nabi like Nabi Musa Alaihi Salaam holds no weight in front of the teachings of Rasulullah Sallallahu Alaihi wa Sallam how can one then expect that the teachings, experiences and philosophies of others carry any weight? The only consideration that shall be given to the thoughts of man is when it is found to be in conformance to the Shariah.

Obedience to Rasulullah Sallallahu Alaihi wa Sallam

The second requirement for establishing a true connection with Rasulullah Sallallahu Alaihi wa Sallam is that one submits in obedience to his every command. No Nabi was ever sent except with the command that he be obeyed without any sort of reservation. Almighty Allah says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

We have not sent a messenger except with the command that he be obeyed

In another verse Almighty Allah has clearly outlined that the acceptance of the actions of man is restricted to it being in conformity with the teachings of the messenger of Allah. Without this man's actions shall hold no value. Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

O people of Imaan! Obey Allah and the messenger of Allah, and do not destroy your actions!

Man has been ordered to submit to the teachings of the messengers of Allah since what they teach is in fact the crux of what Almighty Allah requires from man. Almighty Allah does not deal directly with man. It is through His messengers that He points out the path upon which He

desires man to thread. Thus he who desires to obey and please Almighty Allah it is imperative that he obeys the messenger of Allah. Almighty Allah says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*Whosoever obeys the messenger has
indeed obeyed Allah*

The hand of the messenger of Allah has been described as 'the Hand of Allah'. Those that pledge allegiance upon the hand of the messenger of Allah have so to say pledged allegiance directly with Almighty Allah. Almighty Allah says:

إِنَّ الدِّينَ يُبَايَعُوكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

*Those who have pledged allegiance to you have in fact
pledged allegiance to Almighty Allah. The Hand of Allah is
above their hands*

This has been highlighted further in the Ahadith in the following words:

فَمَنْ أَطَاعَ مُحَمَّدًا فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا فَقَدْ عَصَى اللَّهَ،
وَمُحَمَّدٌ فَرَقٌ بَيْنَ النَّاسِ

*He who has obeyed Muhammad (Sallallahu Alaihi wa
Sallam) has obeyed Allah, and he who has disobeyed
Muhammad (Sallallahu Alaihi wa Sallam) has disobeyed
Allah.*

Muhammad (Sallallahu Alaihi wa Sallam) is the distinguisher between who has obeyed and who has disobeyed. (Bukhari)

It has also been made clear in the Quraan that this obedience should not just be a mere apparent show, but rather it should be obedience coupled with full submission, conviction and happiness. Whatever matter arises amongst one's family, friends, business partners, etc, one should be fully prepared to accept the verdict of the Quraan and the Sunnah with regards to it.

One should not be fooled into thinking that the words and teachings of Rasulullah Sallallahu Alaihi wa Sallam were restricted to his time and era, and not that he Sallallahu Alaihi wa Sallam is no longer with us such obedience is no longer required. This notion is indeed from the whispers of the devil. After the death of Rasulullah Sallallahu Alaihi wa Sallam it is his sunnah that has assumed his position. Obedience to the sunnah is thus regarded as obedience to the Rasul of Allah Sallallahu Alaihi wa Sallam.

Rasulullah Sallallahu Alaihi wa Sallam thus mentioned:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

I have left amongst you two things. As long as you hold firmly unto it you shall not go astray. The Book of Allah and

the Sunnah of His messenger (Sallallahu Alaihi wa Sallam)
(Abu Daud)

We have also been ordered to obey those rulers who rule in accordance to the teachings of the Quraan and the Sunnah.

From the above discussion it has been made clear that following the messenger of Allah Sallallahu Alaihi wa Sallam demands that we follow the Shariah, i.e. the teachings of the Quraan and the Sunnah.

***Ittiba'* (emulation of the Sunnah)**

The third essential aspect in order to develop a true connection with Rasulullah Sallallahu Alaihi wa Sallam is what is known as *ittiba'* (emulation/staunch following).

The scope of *ittiba'* is much wider than that of 'obedience', since the latter refers to being obedient to commands, whereas the former encompasses optional acts as well. Also, it is possible that obedience occurs despite one not being pleased with the command, whereas in *ittiba'* there is obedience and emulation, coupled with love, admiration and honour for the one being emulated.

It was the noble nature of the Sahabah Radhiyallahu Anhum that they not only conformed to what commands they received, but over and above that they paid special

attention to every act and trait of Rasulullah Sallallahu Alaihi wa Sallam and strove to implement it firmly within their lives, despite it not being compulsory.

They recorded with precision the manner that Rasulullah Sallallahu Alaihi wa Sallam slept, ate, awoke, sat, walked, spoke, ate, performed wudhu, performed salaah, etc. It was the desire of each one of them to bring their lives unto the pattern of the life of Rasulullah Sallallahu Alaihi wa Sallam. This desire of theirs was based solely upon their intense love and admiration for Rasulullah Sallallahu Alaihi wa Sallam, and due to their understanding that each and every act of Rasulullah Sallallahu Alaihi wa Sallam was indeed what Almighty Allah loved most and desired to see within His slaves.

The Sahabah Radhiyallahu Anhum understood that the qualities of Rasulullah Sallallahu Alaihi wa Sallam were the qualities Almighty Allah loved most, his Sallallahu Alaihi wa Sallam's manners were the manners that Almighty Allah loved most, his Sallallahu Alaihi wa Sallam's traits were the traits that Almighty Allah loved most, etc. They thus pondered over and studied every act of Rasulullah Sallallahu Alaihi wa Sallam in order to ascertain each and every act which could draw them closer to Almighty Allah.

In lieu of this ambition of theirs, Almighty Allah made them His beloved. As Almighty Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say: If you love Allah, then follow me!

In lieu of this Allah will love you.

The core purpose of sending Rasulullah Sallallahu Alaihi wa Sallam as a messenger was that his followers could see his daily life and thereby understand in detail the acts and traits that draw man closer to Almighty Allah and makes one advance in the recognition of Almighty Allah. The more one emulates the lifestyle of Rasulullah Sallallahu Alaihi wa Sallam the further one advances in the love and recognition of Almighty Allah. Almighty Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed for you in the messenger of Allah is a perfect model!

Love for the Rasul of Allah Sallallahu Alaihi wa Sallam

The fourth essential aspect in order to create a strong connection with Rasulullah Sallallahu Alaihi wa Sallam is that one develops intense love within his heart for the messenger of Allah Sallallahu Alaihi wa Sallam. Obedience, not based upon love, hardly delivers results. In fact, at times such obedience could be regarded as a trait of hypocrisy.

The love one holds for the messenger of Allah Sallallahu Alaihi wa Sallam should not be a mere outwards show of

love, but rather such sincere love and admiration on account of which the love one holds for other people, items, etc, loses its value in front of this love. Such love it should be that for it one becomes prepared to sacrifice any and every valuable commodity.

Almighty Allah as defined the required level of love in the following verse:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

Say: If your parents, your children, your brothers, your wives, your family, your wealth that you have earned, your business that you fear so much for that it does not collapse, and your homes which you love so much, if these items and people are more beloved to you that Allah and the messenger of Allah and striving in the path of Allah, then anticipate the punishment of Allah.

Rasulullah Sallallahu Alaihi wa Sallam also defined the required level of love, as can be seen in the following narrations:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ (بخاري)

'None of you can be a true believer until and unless I am more beloved to him than his children, his parents and the entire mankind.

ثلاث من كن فيه وجد بهن حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما
(بخاري)

*He who has three traits shall find the sweetness of Imaan.
The first is that Allah and his messenger are more beloved to him than everything else.*

It is vital that one understands that the love one holds for the Rasul of Allah Sallallahu Alaihi wa Sallam is quite different from the love that one feels for one's wife, child, etc. The love required here is love for the individual himself Sallallahu Alaihi wa Sallam as well as love for the system that he Sallallahu Alaihi wa Sallam taught and the principles that he Sallallahu Alaihi wa Sallam upheld.

If any desire is found contrary to these principles and this system it is the demand of this love that one refuses to submit to the demands of that contradictory desire, irrespective of whether it be a burning desire of oneself, or of one's wife, child, etc.

In reference to this system that needs to be loved and admired Rasulullah Sallallahu Alaihi wa Sallam said:

ومن أحيا سنتي فقد أحيا، ومن أحياها كان معي في الجنة (ترمذي)

He who revives my Sunnah does indeed love me. He who loves me shall be with me in Paradise.

From the above discussion this also becomes clear that obedience without love many a time is based upon hypocrisy, and love without obedience is many a time based upon innovation and bid'ah.

An example of obedience with no love is what was the trait of certain Arab-villagers that had accepted Islam upon witnessing the rising strength of Islam. Due to their Islam not being based upon the foundation of love for Allah and the messenger of Allah Sallallahu Alaihi wa Sallam, but rather other worldly ambitions, Almighty Allah addressed their matter in the following words:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The villagers have said: 'We have brought faith!'

Say: As yet you have not brought faith. Rather say that you have submitted. As yet Islam has not entered within your hearts.

As with regards to making claims of love but being bereft of obedience and ittiba' the Ayaat and Ahadith in the regard are quite clear that such claims of love hold no value and are based upon nothing but innovation.

The love of the Sahabah Radhiyallahu Anhum was for Rasulullah Sallallahu Alaihi wa Sallam as well as the lifestyle of Rasulullah Sallallahu Alaihi wa Sallam. Their emotions were never allowed to traverse beyond the boundaries set by the Shariah.

The love they held for the Rasul of Allah Sallallahu Alaihi wa Sallam was such that they were prepared to bear the wounds of swords and spears in his Sallallahu Alaihi wa Sallam's protection and were prepared to sacrifice their lives and the lives of the beloved ones in his path. Despite such a high level of love however when a ruling of the Shariah would be relayed to them they would curb their emotions and submit to the demands of the Shariah.

For example:

Hadhrat Anas Radhiyallahu Anhu narrates:

لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ لِذَلِكَ

There was none more beloved to us than Rasulullah Sallallahu Alaihi wa Sallam. Despite this they would not stand up upon seeing him, since they knew that such an act displeased him Sallallahu Alaihi wa Sallam. (Mishkaat)

Bid'ah (innovation)

Bid'ah refers to any act which is introduced as a part of religion, whereas it has no relationship with Islam whatsoever. It finds no reference towards it in the Quraan, nor in the accepted Ahadith, nor can it be deduced from the any of the above two. Such an act is nothing but an innovation and is a source of misguidance.

As long as an act is not regarded as a part or a requisite of religion it shall not be labelled as an innovation.

Hadhrat Jabir Radhiyallahu Anhu narrates that Rasulullah Sallallahu Alaihi wa Sallam once mentioned in a sermon:

أَمَّا بَعْدُ , فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ , وَخَيْرُ الْهَدْيِ , هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ
مُحَدَّثَاتُهَا , وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ , وَكُلُّ بِدْعَةٍ ضَلَالَةٌ (مسلم)

The best of words is the Book of Allah. The best of paths is the path of Muhammad (Sallallahu Alaihi wa Sallam). The worst of all matters are new ideas/ways (introduced into Islam) Every new idea is an innovation and every innovation is a source of misguidance.

Hadhrat Ayesha Radhiyallahu Anha narrates that Rasulullah Sallallahu Alaihi wa Sallam stated:

مَنْ أَخْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ، فَهُوَ رَدٌّ (بخاري)

He who introduces into our faith that which is not of it, he/it shall be rejected

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ (مسلم)

He who does an act which has no support from Islamic sources it shall be rejected.

Hadhrat Irbaadh ibn Saariyah Radhiyallahu Anhu narrated that Rasulullah Sallallahu Alaihi wa Sallam said:

وإياكم ومحدثات الأمور فإنها ضلالة (ترمذي)

Avoid totally new ideas/ways, since they are sources of misguidance.

From the wording of the above narrations ('who introduces into our faith that which is not path of it') one finds indication that when an innovation is brought about it removes the sunnah method that had until that time been occupying that very position. Its example is that of a man who throws from his hand a diamond in order to be able to hold unto stool; or of a man who releases from his hand a fish that he has caught in order to grab hold of a snake.

Rasulullah Sallallahu Alaihi wa Sallam made clear indication towards this when he said:

مَا أَحْدَثَ قَوْمٌ بَدْعَةً إِلَّا رَفَعَ مِثْلَهَا مِنَ السُّنَّةِ
فَتَمَسَّكَ بِسُنَّةٍ خَيْرٍ مِنْ إِحْدَاثِ بَدْعَةٍ (مسند احمد)

Whenever an innovation is introduced a sunnah is lifted away. Thus holding firm unto the sunnah is much better than introducing any new method.

From the above one can clearly gauge why it has been said that bid'ah (innovations) are a tool through which Islam is greatly attacked. Thus the honouring of an innovator has been defined as 'lending aid to the destruction of the foundation of Islam'.

Rasulullah Sallallahu Alaihi wa Sallam said:

مَنْ وَقَّرَ صَاحِبَ بِدْعَةٍ فَقَدْ أَعَانَ عَلَى هَدْمِ الْإِسْلَامِ (مشکوٰۃ)

He who honours an innovator has aided in the destruction of Islam

Summary:

After understanding the deeper meanings of tauhid, sunnah and bid'ah let us now ponder over the poem of Hadhrat Moulana once again. Hadhrat had said:

مے توحید سے سرشار ہوں سنت یہی ہے
دل کسی غیر کو دے دیں تو یہی بدعت ہے

I am thrilled with the intoxicating drink of tauhid. This indeed is the sunnah

*To give the heart to any one besides
Allah, this is what is called an innovation*

In the first part of the poem Hadhrat has expressed his delight with the drink of tauhid and had defined it as the essence of the sunnah. The reason for this is that the crux of the teachings of all the messengers of Almighty Allah was the lesson of tauhid. Every lesson and message that the messengers gave to the people was based upon creating within their hearts the understanding that there is only one deity worthy of worship, worthy of obedience, worthy of being admired, etc.

For example, Nabi Isa Alaihi Salaam, who was the last of the messengers of Allah before the coming of Rasulullah Sallallahu Alaihi wa Sallam, finding that the greatest obstacle to the path of tauhid was the love of wealth, name and fame, chose to adopt a life of total abstinence from the items of this world and to encourage those around him to do the same. This high level of ascetism was merely so that his followers could free themselves from the shackles of worldly love and thereby experience for themselves the sweet taste of tauhid. Unfortunately, many of the people around him were not prepared to learn this lesson and regarded his teachings as a threat to their enjoyments they sought to have him executed.

In the life of Rasulullah Sallallahu Alaihi wa Sallam too it was the lesson of tauhid around which all other lessons would revolve. Be it during times of grief and test, or during moments of happiness and conquests; be it during the loud hours of the day, or during moments of total silence; be it in the battle, or in the company of companions; wherever and in whatever condition Rasulullah Sallallahu Alaihi wa Sallam was in he would be found intoxicated with the drink of tauhid.

It was the lesson of tauhid that had penetrated into every vein of Rasulullah Sallallahu Alaihi wa Sallam, that had kept him awake at night and uneasy during the day and that had spurred him Sallallahu Alaihi wa Sallam and his companions to sacrifice everything in order that this lesson could spread to the far corners of the globe.

Indeed it was the lesson of tauhid that was the basis of the lifestyle (sunnah) of Rasulullah Sallallahu Alaihi wa Sallam, as well as all the previous Ambiya Alaihimus Salaam. It was towards this that Hadhrat was referring to when he said:

مے توحید سے سرشار ہوں سنت یہی ہے

I am thrilled with the intoxicating drink of tauhid. This indeed is the sunnah.

Another way of looking at it is that when Almighty Allah commanded the He and His messenger be obeyed, the wording that was used laid great indication that obedience to Almighty Allah is due to the being of Allah, whereas obedience to the messenger of Allah is not due to his own self, but rather due to him bringing the command of Allah to us. Ponder over the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

*O people of Imaan, obey Allah and
obey the messenger of Allah!*

In the above verse when the command is given to obey Allah, Almighty Allah is referred to by His blessed name, 'Allah', whilst when the command is given to obey Rasulullah Sallallahu Alaihi wa Sallam, he Sallallahu Alaihi wa Sallam is referred to not with his name, 'Muhammad', but rather with the quality of being the messenger of Allah. In this unique most eloquent style clear indication has been made that obedience too is only and solely for Almighty Allah, which is the core meaning of tauhid. As for obedience to the messenger of Allah Sallallahu Alaihi wa Sallam, that is due to him Sallallahu Alaihi wa Sallam conveying and ordering us only with what Almighty Allah desires from us.

Thus, the command to follow the sunnah is actually a command to thread upon only those steps that are beloved to Almighty Allah, which in essence is what tauhid

is all about. The poem of Hadhrat can be understood in this light as well.

As for the next phrase:

دل کسی غیر کو دے دیں تو یہی بدعت ہے

*To give the heart to any one besides
Allah, this is what is called an innovation*

it refers to overlooking what has been taught to us by Rasulullah Sallallahu Alaihi wa Sallam and giving preference to the ideologies of others, which are nothing but custom and innovation.

In conclusion let us recite once more this short poem of our Hadhrat and let us ponder over the vast meaning that this short poem encompasses:

مے توحید سے سرشار ہوں سنت یہی ہے
دل کسی غیر کو دے دیں تو یہی بدعت ہے

*I am thrilled with the intoxicating drink of
tauhid. This indeed is the sunnah
To give the heart to any one besides
Allah, this is what is called an innovation*

(End of article written by Moulana Muhammad Asim Sahib
Madda Zilluhu)

Moderation is the result of perfect love

Hadhrat has said so beautifully:

اب نہ افراط باقی نہ تفريط
عشق کامل ہو معتدل ہو گیا

*Now there is neither laxity nor
excessiveness.*

*Love has become perfect and moderation
has been created.*

In this poem Hadhrat has imparted the lesson that love is only considered acceptable when it is coupled with full obedience to the shariah. Full observance of the laws of the shariah and keeping one's emotions in line with the dictates of the shariah is what is known as 'moderation'. As Almighty Allah orders:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*What the messenger commands you with, hold unto that!
And what he forbids you from, refrain from that!*

If one were to ponder over each and every act of Rasulullah Sallallahu Alaihi wa Sallam he will realise that each is based upon complete moderation. There is in no area any laxity nor can excessiveness be found anywhere. Rasulullah Sallallahu Alaihi wa Sallam himself said:

إن الله أبدلنا بالرهانية الحنفية السمحة (فتح الباري)

In the place of monastism Almighty Allah has given us a pure and simple faith based upon true tauhid.

The more one emulates Rasulullah Sallallahu Alaihi wa Sallam the more moderation shall be created within one. Ponder over the following incident:

Hadhrat Anas Radhiyallahu Anhu narrates that three Sahabah Radhiyallahu Anhum enquired from the wives of Rasulullah Sallallahu Alaihi wa Sallam regarding the worship of Rasulullah Sallallahu Alaihi wa Sallam. When they were informed it seemed as though they found it to be less than what they had imagined. They however said to themselves that they since all the errors of Rasulullah Sallallahu Alaihi wa Sallam had already been forgiven they should not compare themselves with him but rather strive to do more (since they had no guarantee of their errors being forgiven).

One of them said, 'I shall remain in worship throughout the nights!' Another said, 'I shall constantly fast!' The third said, 'I shall never marry!'

Rasulullah Sallallahu Alaihi wa Sallam was informed of what they has said. He summoned them and cautioned them from such acts, saying:

Remember! I am the one that fears Allah the most. Despite this I fast at times and do not fast at times, I worship during the night and take rest as well, and I do marry. He who turns away from my way is not of me. (Bukhari/Muslim)

Another example of creating moderation in worship is what Hadhrat Abdullah ibn Amr Radhiyallahu Anhu has narrated. He says:

Rasulullah Sallallahu Alaihi wa Sallam questioned me regarding news that had reached him that I was fasting daily and spending the entire night in worship. When I attested to the truth of the information he Sallallahu Alaihi wa Sallam advised me against it. He Sallallahu Alaihi wa Sallam said to me:

'Do not do so! Rather fast on some days and do not fast on others. Worship at night and take rest as well. Your body also has a right over you. Do not over burden it whereby the doors of illness open upon it. Your eyes too have a right over you. Allow it its rest. Your wife too has a right over you. Fulfil her desires and spend time with her. Your guests have a right over you. Entertain them and eat with them.

He who fasts daily, it is as though he has kept no fast. Fasting three days a month is as though one has fasted the entire month. Thus fast three days a month and complete a recitation of the Quraan in a month.'

I requested that I be allowed more, since I had the strength to do so. Rasulullah Sallallahu Alaihi wa Sallam then said:

Then keep the fast of Dawood (Alaihi Sallam). (i.e. fast every alternate day). And complete the recitation of the Quraan in every seven days. Do not do more than this. (Bukhari/Muslim)

Explanation:

The Shariah has placed great emphasis on moderation with regards to one's worship. There should not be laxity whereby the soul finds no sustenance and falls short of advancing spiritually. Nor should there be such an amount of excessiveness which causes the body to soon give up. Rasulullah Sallallahu Alaihi wa Sallam thus prohibited Hadhrat Abdullah ibn Amr Radhiyallahu Anhu from such excessive optional acts of worship which could later harm the body and become an obstruction in the carrying out of obligatory acts and the fulfilment of the rights of others. (Mazahir-e-Haq)

Two examples of the teachings of Rasulullah Sallallahu Alaihi wa Sallam regarding moderation has been given

above. Besides these there are numerous others as well. Rasulullah Sallallahu Alaihi wa Sallam said:

سددوا وقاربوا، وأبشروا، فإنه لن يدخل الجنة أحدا عمله» قالوا: ولا أنت؟ يا رسول الله
قال: «ولا أنا، إلا أن يتغمدني الله منه برحمة (الترغيب)

Continue striving forward with moderation and remain positive with regards to Almighty Allah. Know well that no man shall enter Jannah on account of his actions. The companions asked, 'Not even you, o messenger of Allah?' He Sallallahu Alaihi wa Sallam replied, 'Not even me, except that Allah encompasses me with His mercy!'

Every aspect of the life of Rasulullah Sallallahu Alaihi wa Sallam has been beautified with the colour of moderation. And as a Divine Favour the Ummah of Rasulullah Sallallahu Alaihi wa Sallam too has been described as an Ummah of moderation. Almighty Allah says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

And in this manner We have made you a moderate nation, whereby you may be witnesses upon man

And it is perhaps due to this moderate nature that Almighty Allah has honoured this Ummah with the title of 'the best of nations. Almighty Allah says:

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best of nations.

It is thus of utmost importance that every individual of this Ummah imbibes within himself the quality of moderation, in his worship, his business, his daily lifestyle and in his thinking. If one veers from the path of moderation he shall either fall into laxity or into excessiveness.

One finds many today who make loud claims of love but are far from the laws of the Shariah. In fact they claim that they have been absolved of all laws. Hadhrat has refuted their claim by stating that true and perfect love is only that which is governed by the laws of the Shariah, and what is described as 'moderation in one's love'.

When true love enters a seeker he is found staunch upon even the finer etiquettes of the path and the mustahabbat. It has been narrated that Sheikh Junaid Baghdadi was asked as to why he still involved himself with nafl verbal tasbihaat, whereas he had already reached the stage in which his heart was always engaged in the thoughts of Almighty Allah. He replied that when it was through nafl verbal tasbihaat that he had acquired this stage how could he now ever think of leaving it.

In Tarikh-e-Da'wah wa Azimah (Pg 307) the following statement of Sheikh Yahya Muniri has been quoted:

When the Ulema and the saints reached the stages of perfection they realised that there lies secrets within every etiquette of the path and within every mustahab. They were thus not prepared to show laxity in even a small matter. It has been narrated that just before passing away, whilst a servant was helping Sheikh Junaid make wudhu, he forgot to make khilal of his beard. Sheikh Junaid grabbed his hand and instructed him to fulfil the sunnah of khilal. Those around commented that in such a state Hadhrat could indeed be forgiven if khilal is left out. Hadhrat Junaid remarked, 'We have reached Allah through the blessings of these very mustahab acts!'

Subhanallah! What an answer! It is indeed worthy of being written in golden ink. May Almighty Allah bless us all with the ability to understand and to practice.

If ever laxity of excessiveness is found in the statements or actions of the pious it shall be said that either this was done or said at the time when they were still immature in the path, or at a time where they were overpowered by their own spiritual levels. Statements and actions during such times are excused but cannot be used as a proof for anything. In fact emulation of such acts has been strictly prohibited.

In conclusion let us ponder over the poem of Hadhrat one last time, for indeed it is such a poem that the more one looks at it, the further its fragrance spreads.

اب نہ افراط باقی نہ تفریط
عشق کامل ہو معتدل ہو گیا

*Now there is neither laxity nor
excessiveness.
Love has become perfect and moderation
has been created.*

A deep glance at the above poem also exposes to us the high stage that Hadhrat had reached. Hadhrat had traversed pass the colourful stages of instability and had reached the stable mantle of moderation, after which one is not prone to the attacks of laxity, excessiveness, having a gush of spiritual feelings and soon thereafter falling flat, etc. It is when one reaches this stage that his nafs can be called a 'content nafs' (*nafs-e-mutma'in*).

الهم اني أسئلك نفساً مطمئنة تؤمن بقلائك و ترضى بقضائك و تقنع بعطائك
آمين

Feeling the presence of Allah

Almighty Allah is indeed with every soul, but it is not every soul that feels this presence. Feeling this presence is the share of the selected servants of Almighty Allah, and it is on account of this feeling that even in difficulty the servants of Allah are found in a content state.

Due to this unique state of theirs they are able to experience comfort whilst all alone, as though they are surrounded by many. Indicating to this state Hadhrat has said:

گیا میں بھول گلستان کے سارے افسانے
دیا پیام کچھ ایسا سکوت صحرائے

*I have now forgotten the talks of the
garden.*

*The desert now gives me its own silent
message.*

When Hadhrat would recite this poem in his gatherings those around would wish if we could only experience a slight taste of the spiritual state that Hadhrat was enjoying and expressing in this poem.

In another poem Hadhrat provided further insight into the enjoyment of this high and noble state. Hadhrat says:

معیت گرنہ ہو تیری تو گھبراؤں گلستاں میں
رہے تو ساتھ تو صحرائیں گلشن کا مزا پاؤں

*If You are not with me I will feel scared
even in a garden.*

*When You are with me I experience the
thrill of the garden even in a desert.*

The friends of Almighty Allah experience such enjoyment in their duas and their worship which makes them independent from having to find solace from the company of others. At times they expose this enjoyment of theirs to those around them, thereby creating with others the desire to strive to acquire this state.

Hadhrat would thus at times say:

قربان وہ کر دیتا ہے جنت کی بہاریں
پاتا ہے جو قسمت سے مناجات کا عالم

*He who, in good fortune, experiences the
thrill of calling unto Allah
He will surely be prepared to sacrifice the
pleasures of the garden.*

Hadhrat Moulana Shah Fadlur Rahman Sahib Ganjmuradabadi Rahimahullah used to say that when the damsels of Jannah shall approach him in Paradise he will even at that moment find more enjoyment in listening to Quraan and shall thus tell them listen with him. This was solely on account of the unique level of pleasure that they experienced in their worship.

Hadhrat Junaid Baghdadi Rahimahullah used to say that if the treasure of their heart had to be exposed the rulers of

the world would bring their armies in order to snatch it away.

This treasure however cannot be attained whilst one is contaminated with pride. It requires extreme humility and self-annihilation, and that one submits to the teachings and instructions of one connected to Almighty Allah.

As has been wisely said:

*Where there is a low-lying land, there
you will find water*

As long as humility is not acquired years and years of companionship too shall hardly bear any fruit. May Almighty Allah save us all.

Signs along the Path

The elders were always concerned that their disciples do not become content with their progress and thereby lose track of their goal. They would thus continuously encourage them to strive to even further heights, explaining that their present state is still far from what is required.

A saint said so beautifully:

*O my brother, there is no limit in the
court of Allah.*

*Thus never stop at any point, no matter
how high it may seem, for indeed, that is
still not your goal.*

Our Hadhrat also offered similar advice when he said:

جسے منزل سمجھتا ہے تو ناداں
نشان راہ ہے منزل نہیں ہے

*O ignorant, that what you regard as your
destination, that is merely a sign to your
goal, it is not the goal itself.*

It is written in Tarsi'ul-Jawahir:

'To traverse all the paths towards Almighty Allah is indeed most difficult. If one shall not be able to accomplish this in the Hereafter despite enjoying a never-ending life, where then can one expect to accomplish it in the few years of this life? When we speak of reaching Allah, what we are referring to is that one's conviction upon the Being of Allah reaches its maximum. As for the Being of Almighty Allah where can one expect to reach there?' (Pg.85)

Further it is written:

Be aware of ever becoming content with what you have attained. Never feel that you are now safe from the attack of your inner-self. How can one ever feel at ease with one's enemy? Even if it behaves like your best friend it shall always be your enemy! (Pg.255)

Hadhrat Khawja Aziz-ul-Hasan Majzub Rahimahullah has so beautifully said:

نفس کا مار سخت جان، دیکھ ابھی مرا نہیں
غافل ادھر ہوا نہیں، اس نے ادھر ڈسا نہیں

Realise that the bite of the nafs is most severe. Remember always that it is not as yet dead.

As long as one pays attention to it, it shall not attempt biting.

سوچھ سمجھ کے رکھ قدم سہل نہیں ہے راہ عشق
دیکھ سنبھل کے چل ذرا، چوکا کہ بس گرا نہیں

Thread this path of love with great thought and caution.
When you feel yourself slightly slipping pull yourself quickly together and find your feet again.

In short, it was the teaching of the saints of all eras that one never become lax in his quest and never lay his guard down against his nafs.

Our Hadhrat would on many an occasion recite the poem of Baba Najm Ahsan Sahib , the vicegerent of Hakimul Ummah Hadhrat Thanwi Rahimahullah:

جسے منزل نہ سمجھیں وہ جگہ منزل میں شامل ہے
جسے ہم مان لیں منزل وہیں سے دور منزل ہے

*What we thought was not a station, we
later realized that it was one indeed.
What we thought was the goal, we later
realized that it was far from the goal.*

Annihilating oneself

In the speech of the Sufis one finds the word '*fana*' (self-annihilation) mentioned in abundance.

Our Hadhrat Rahimahullah has also utilized this word in his poetry. For example:

فنا جب تک نہ ہوں، اللہ ہر کز مل نہیں سکتا
غزالی ہوں کہ رازی، مولوی ہوں یا جیلانی

*'As long as one does not annihilate
himself, he shall never find his Creator
Irrespective whether he is a Ghazali, a
Rumi, a great scholar or a Jailani.'*

In another poem Hadhrat says:

مقدر سے جسے حاصل فنائے تام ہوتا ہے
حقیقت میں وہی تو قابل انعام ہوتا ہے

*'He who has been blessed with total
annihilation
It is he alone that deserves a true prize.'*

The meaning of '*fana*' (self-annihilation) is that a servant develops within himself the qualities of humility. He must desire no fame nor should he boast regarding any of his good acts. He must drown himself in the quality of servitude.

Upon annihilation of one's being Almighty Allah blesses an individual with great ranks and honour in this world as well as the next. Rasulullah Sallallahu Alaihi wa Sallam has said:

*'Whoever humbles himself for Allah, Almighty Allah
shall surely elevate him!'*

Hadhrat Rahimahullah explained this in the following phrase:

جس نے اپنا مٹایا نام و نشان
ہفت اقلیم کا بنا سلطان

*'He who has effaced his name and his
every sign
He has become the king of the seven
continents.*

When one would see Hadhrat, he would find him to be a mirror image of the following poem:

چھوڑو مجھے بے خود، مرا آرام یہی ہے
بے نام و نشان رہنے دوس نام یہی ہے

*'Leave me unnoticed, for in this is my
peace
Let me be with no name and no sign, this
is the only name I desire.'*

Hadhrat Sheikh Sa'di Rahimahullah taught this very lesson of annihilation in the following poem:

*'O Sa'di, the road is indeed this that the
traveller never lets his gaze fall upon his
own honour and greatness.*

*Such men have traversed the stages of
even the angels due to their regarding
themselves worse than dogs.'*

I feel that this was the spiritual state of Hadhrat
Rahimahullah when he composed the following poems:

یہ دل کی ہے آواز کہ میں کچھ بھی نہیں ہوں
اس پر ہے مجھے ناز کہ میں کچھ بھی نہیں ہوں

*'This is the voice from my heart that I am
indeed nothing
This is my pride that I am indeed nothing.*

کچھ ہونا مر اذلت و خواری کا سبب ہے
یہ ہے مرا اعزاز کہ میں کچھ بھی نہیں ہوں

*If I were to think myself great, that would
be my disgrace
Rather, it is my honour that I am indeed
nothing.*

تیرے کرم خاص پہ سو جان سے قربان
میں اس سے ہوں ممتاز کہ میں کچھ بھی نہیں ہوں

*May a hundred of my lives be sacrificed
upon Your Special Kindness
This is my specialty that I am indeed
nothing.*

Hadhrat would offer the following advice to those
threading the path:

خودی اپنی مٹائیں اور خود رائی سے باز آئیں
یہ سب ہے عشق کے احکام - مولانا لئیق احمد

*Efface the traces of name and fame, and
remain aloof from holding your own
opinion
O Moulana La'iq Ahmed, this is from the
laws of love.*

فنا کرتے نہیں اپنا ارادہ ان کی مرضی میں
محبت ہے اسی کا نام؟ مولانا لئیق احمد

*O Moulana, if you are not prepared to
annihilate your desire for the pleasure of
Allah
Do you really think that you can then call
this love?*

Glory is to Allah! This is true annihilation that one becomes oblivious to one's expertise, that one sacrifices his wishes and desires thereby seeking the pleasure of his Beloved and that one never becomes negligent regarding his weaknesses. Dua should in fact be made to attain such a state.

Rasulullah Sallallahu Alaihi wa Sallam taught us the following dua:

الهم اجْعَلْنِي فِي عَيْنِي صَغِيرًا

'O Allah, make me insignificant in my eyes.' (Faidhul-Qadir)

The meaning of this dua is that one's gaze does not fall upon one's noble qualities and deeds. Rather, every noble quality should be viewed as a favour from Almighty Allah.

Rasulullah Sallallahu Alaihi wa Sallam had attained perfection in this state of annihilation, surpassing all the previous Ambiya Alaihi Salaam and reaching such a mantle which the mind shall never be able to fathom. A glimpse of the stages that Rasulullah Sallallahu Alaihi wa Sallam traversed can be seen in his duas.

A statement and an incident relating to Sayyidah Ayesha Radhiyallahu Anha shall be mentioned from which one may gauge her level of humility and annihilation, which she acquired through the blessed company of Rasulullah Sallallahu Alaihi wa Sallam.

'It was in the month of Ramadhan that she Radhiyallahu Anha fell ill. Whenever she would be asked regarding her health she would reply that she was doing well. When visitors would give her glad tidings of the high stage that she had reached she would reply, *'If only I was a stone! If only I was a root of a tree!'*

Hadhrat Abdullah ibn Abbas Radhiyallahu Anhu sought permission to visit. At first Hadhrat Ayesha Radhiyallahu Anha declined, fearing that he would engage in her praise during the visit. Upon insistence from her nephew she finally allowed him to enter. Hadhrat Ibn Abbas Radhiyallahu Anhu said to her,

'From the beginning of time you had been blessed with the title of 'mother of the believers'. You are the most beloved of the wives of Rasulullah Sallallahu Alaihi wa Sallam. It is just a matter of time that your soul shall depart and then you shall be re-united with your most beloved companions. It was because of you that Almighty Allah permitted tayammum. With regards to you verses of Quran were revealed which shall continue being read in every Masjid and from every mihrab morning and evening.'

Hadhrat Ayesha Radhiyallahu Anha stopped him, saying:

'Ibn Abbas, please desist from this. How I wish if I had never been brought into existence!'
(End of quote - Seerat-e-Ayesha Pg.144)

It has been narrated in Sahih Bukhari that Hadhrat Ayesha Radhiyallahu Anha had asked her nephew Hadhrat Abdullah ibn Zubeir Radhiyallahu Anhu to have her buried in the graveyard of Baqi, together with the other wives of Rasulallah Sallallahu Alaihi wa Sallam, instead of burying her next to Rasulallah Sallallahu Alaihi wa Sallam. She did not desire that due to her place of burial being different people praise her over the others. (Fathul-Bari Vol.3 Pg 258)

Her noble father, Hadhrat Abu Bakr Radhiyallahu Anhu, used to say, *'I wish I was a tree/bush that was cut down and eaten!'* He would hold his tongue and say, *'It is this tongue that has led me into the areas of disaster!'* (Tabaqat)

When this was the condition of the father then why should the daughter not be the same? Especially when she had the added blessing of the companionship of Rasulallah Sallallahu Alaihi wa Sallam, which transformed her into pure gold and a bright, shiny moon. The Sahabah

Radhiyallahu Anhum would ask her for advice and would consult her in much of their important matters.

The general condition of the Sahabah Radhiyallahu Anhum was that they gave no consideration to their own opinion. All that mattered to them was the command of Islam. Even when Rasulullah Sallallahu Alaihi wa Sallam would ask them regarding matters which they knew, here too they would answer, '*Allah and His messenger know best.*' They had indeed annihilated their thoughts and desires and had become total slaves to the dictates of the Shariah, in conformance to the hadith of Rasulullah Sallallahu Alaihi wa Sallam:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

'One shall never attain true belief until his desires conform to what I have brought.' (Mishkaat)

It is this level of annihilation that has been defined as '*fana*'. As for the level of annihilation which was the share of Rasulullah Sallallahu Alaihi wa Sallam, where can a helpless follower ever explain that state? The most that we can do is to present a glimpse of that most high and pure state, in the light of the following dua of Rasulullah Sallallahu Alaihi wa Sallam:

اللَّهُمَّ إِنَّ قُلُوبَنَا وَجَوَارِحَنَا بِإِدِّكَ لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا

فَإِذَا فَعَلْتَ ذَلِكَ بَنَّا فَكُنْ أَنْتَ وَلِينَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ

'O Allah, our hearts and foreheads are all in Your Hand. You have not made us in charge of it in the least bit. Thus, O Allah, You be our Guardian and You guide us to the straight path.' (Faidhul-Qadir Vol2 Pg 136)

Ponder over what is being said in this dua. Not only did Rasulullah Sallallahu Alaihi wa Sallam negate his knowledge and acts of piety, but in fact he Sallallahu Alaihi wa Sallam even negated control over the limbs of his body, and attributed it all solely to Almighty Allah.

The annihilation which is the share of the high Sufis is a mirror reflection of the quality of '*fana*' which Rasulullah Sallallahu Alaihi wa Sallam enjoyed.

As a poet has beautifully said:

*I have brought nothing from my one side,
i.e. whatever I enjoy is on account of your
blessings.*

It was upon the high level of annihilation and servitude of Rasulullah Sallallahu Alaihi wa Sallam that he was honoured with the Divine Gifts of *sharh-e-sadar* (a heart open for Divine Manifestation), *raf'-e-zikr* (the most high and elevated position) and *fath-e-mubin* (open victory) in this world, together with a host of other unimaginable Divine Favours in the hereafter, amongst which shall be

liwa-e-hamd (the flag of praise), *shafa'at-e-kubra* (the right of general intercession), *maqam-e-mahmud* (the most elevated position), and other such gifts, which can best be described as '*what no eye has ever seen, no ear has ever heard about and no heart has ever imagined*'.

The mantle of man

The entire value of man has been kept in Imaan and good deeds. On the basis of this does one rise to a loftier stage than another. It is upon this that the certificate of '*souls that are pleased with their Creator and their Creator is pleased with them*' is attained. It is due to this that one is raised to 'the highest of stages' (*A'la- l'Iliyin*), and if one abandons this then he falls to 'the lowest of all stages' (*asfal-e-safilin*).

In 'Akhlaq-e-Salaf' it is recorded that Wahb ibn Ward Rahimahullah remarked:

'Whosoever overpowers his carnal passions he reaches a stage higher than even that of the angels, since the angels have intelligence but no passion.

As for the one who is overpowered by his carnal passions he falls to a state lower than even that of animals, since animals do what they due on account of having only passion but no intelligence.

As for man, Almighty Allah has blessed him with the favour of 'intelligence'.

It has been recorded in Tafsir-e-Mazhari:

'Angels are bodies made of spirit and intelligence. Animals are made of life and passion. Man has within him all of these components. If his passion gains power over his soul and intelligence, he shall fall to a state worse than animals. But if his intelligence and soul overpowers his passion he shall rise to a state higher than that of even angels. (Vol 7 Pg.24)

Explaining this, Hadhrat composed the following words:

اگر گھٹے تو شیطان کو بھی ماند کرے
بڑھے تو پھر یہ ملائک کو شرمسار کرے

*'When he (man) falls then he shames
even the devil, but when he rises then
even the angels are left feeling shy.'*

Someone had once said:

اگر گھٹے تو بس ایک مشمت خاک ہے انسان
بڑھے تو وسعت کو نین میں سمانہ سکے

'When he (man) falls then he remains a mere mould of sand, but when he rises then he can become so great that both the worlds shall be unable to hold his weight.'

Commenting on this poem, Hadhrat remarked:

'Even when man rises to great heights, then too he shall remain as a mould of sand. His composition shall never change. Yes, through imbibing noble qualities he shall become a 'man' in the true sense of the word.'

Hadhrat then composed the following lines:

صورتۂ انسان جو ہے وہ نہیں انسان ہے
ہے وہی انسان ہے جو ہے خلقِ نبی سے مستنیر

If one merely looks like 'man' that itself is not sufficient for him to be regarded as a 'man'.

A true man is only he whose character has been illuminated with the character of his Nabi.

Allamah Iqbal explained this as:

اسکی الفت کی حرارت نہ اگر ہودل میں
آدمی کو بھی میسر نہ ہو انسان ہونا

*If one has not been blessed with the heat
of the love of Almighty Allah, o sir, let
that man understand that he is still not a
'man'.*

Sheikh Sharafuddin Yahya Muniri Rahimahullah has written in length regarding the unique nature of man. A few extracts of what he has written, as quoted in Tarikh-e-Da'wat wa Azimat, shall be reproduced hereunder.

'When the time came for the creation of 'man' the angels asked in confusion as to why was their zikr of thousand of years overlooked and preference over all of them given to a mould of mere sand. The answer was given that they should not focus their attention to the mould, but rather to the treasure that is contained within the mould, i.e. the trait of loving Almighty Allah and being the beloveds of Almighty Allah.'

At another place he has written:

'Almighty Allah had created 18 000 worlds, but none of its creation had any relationship with the

qualities of love and sacrifice in the path of love.
This was the special share of man.

It has been beautifully mentioned:

The falcon in love (i.e. man) flew past the throne and gazed at its greatness. He then passed the royal chair and witnessed its vastness. He reached to the skies and realized how elevated it was. Finally he reached the earth, and found it to be a fertile land for effort. He thus settled here and began his work.

Another poet, speaking on behalf of 'man' said:

ارض و سما کہاں تری وسعت کو پاسکے
مرا ہی دل ہے وہ کہ اس میں سما سکے

*O Allah, how can the heavens and the
earth encompass Your Majesty?
It is only my heart that can manage such
a feat!*

(End of quote from - Tarikh Da'wah wa Azimat - Moulana Sayyid Abul Hasan Ali Nadwi)

Hadhrat Rahimahullah composed numerous poems encouraging man to strive in the acquisition of the burning

love of Almighty Allah. Hadhrat would describe this treasure as the honour of both the worlds and the purpose of one's existence.

Hadhrat would say:

محبت ہی کو میں اس زلیست کا حاصل سمجھتا ہوں
محبت ہی میں پوشیدہ دو عالم کی سعادت ہے

*It is love alone that I regard to be the
essence of my existence. It is in love
alone that is the hidden the honour of
both the worlds.*

Hadhrat would express sorrow that striving for this treasure is rare amongst the people, due to which evil has become common. Hadhrat would say:

محبت سے خالی بشر دیکھ لیجئے
زمانہ سراپا شر دیکھ لیجئے

*Take a look at how many are bereft of
love. Take a look at the times we live in,
how full of evil it is!*

Purification of the heart - The means of drawing Divine Blessings

صل يا رب على من لاويس منه

طهر القلب و القلب من الادناس

*O Allah, send salutations upon the one, through whom
Uwais (Qarni) acquired purification of both his body and
his soul.*

Hadhrat would say:

نہ جب تک تزکیہ ہو نفس کا خطرہ ہی خطرہ ہے

رہیگے عمر بھر گھیرے ہوئے افکار شیطانی

*As long as purification is not attained,
the soul shall forever be in danger,
surrounded at all times with shaitaani
thoughts.*

In this poem Hadhrat clarified the great importance of *tazkiyah* (purification of the soul), which is indeed one of the noble missions of Rasulullah Sallallahu Alaihi wa Sallam.

Almighty Allah states:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It is Allah alone who had sent to the unlettered nation a messenger from amongst them, to recite upon them His verses; to purify them; and to teach them The Book and wisdom. Indeed, they were prior to this in great deception.
(al-Jumuah Verse 2)

It is this very purification that has been the prime objective of every Shariah. The crux of *tazkiyah* is that the minds, actions and character of man be purified from germs, which result in spiritual ailments. Thereafter it is to plant within one the seeds of piety, through which the internal and external of man may be beautified.

Rasulullah Sallallahu Alaihi wa Sallam made such a miraculous effort of *tazkiyah* upon individuals who were covered in spiritual filth. His results were not just men of good-character, but rather teachers who would later impart the lessons of noble character to the world. Those people who were drowned in spiritual ailments were not merely cured; rather they were transformed into healers for others.

Unfortunately, today much negligence has been shown towards this most important field, the sorrowful results of which we are presently witnessing. Turning our attention towards this, Hadhrat said:

نہ جب تک تزکیہ ہو نفس کا خطرہ ہی خطرہ ہے

*As long as purification is not attained,
the soul shall forever be in danger*

The importance of *tazkiyah* can easily be gauged from the fact that Almighty Allah has declared it as the measure for total success. Almighty Allah states:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

He indeed has attained success who has purified his soul!

Where there is no *tazkiyah*, what else can one expect but total destruction? As Almighty Allah states:

وَقَدْ خَابَ مَنْ دَسَّاهَا

*And total loss is for the one who has drowned his soul in
his carnal passions!*

He, who has allowed his anger and his passions to release itself from the restraints of Shariah and intelligence, has dragged himself into the pits of destruction and has made himself even worse than the animals. May Almighty Allah save us all.

Man should thus ensure that his carnal passions are always kept subservient to his intelligence, and his intelligence remains subservient to the Shariah. Through this the soul and the heart shall remain illuminated and

such an individual shall traverse further than even the angels.

With regards to purification of the soul the scholars and the saints have compiled numerous books. In the Noble Quraan however we find certain verses commanding some acts of piety, upon the fulfilment of which Almighty Allah has declared for one total success.

The verb 'قد افلح' (*He indeed has found total success*) has been used at the beginning of these verses, and this very verb has been used in the verse 'قد افلح من زكها' (*He indeed has attained success who has purified his soul!*).

We understand from this that complete purification of the soul is attained when the demands of what these verses indicate towards are fulfilled. As for all the books written by the scholars regarding spiritual rectification, their writings are in fact an explanation of these verses.

These verses are as follows:

- The first 5 verses of Surah Baqarah:

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٥)

Alif Laam Meem. This is the book in which there is no doubt. It is guidance for mankind. Those who believe in the unseen, perform salaah and spend from what We have given them. Those who believe in what We have revealed unto you and in what We have revealed unto those before you. Those who have conviction in the Hereafter. They are indeed guided and successful.

- Eleven verses of Surah Mu'minun

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ (٣) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٧) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨) وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَٰئِكَ هُمُ الْوَارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

Indeed the believers are successful. Those who perform salaam with devotion. Those who shun vain acts. Those who discharge their charity. Those who safeguard their chastity. As for those who fulfil their desire with their wives or concubines, they are not to be criticized. He who seeks to fulfil his pleasure beyond this is from the transgressors.

Those who fulfil their oaths and trusts. Those who are punctual with their prayers. It is these for are the inheritors.

They are the inheritors of paradise, in which they shall reside forever.

The importance of spiritual rectification can be understood from the fact that Rasulullah Sallallahu Alaihi wa Sallam would continuously pray for its attainment. Ponder over the following supplication:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا،
أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

'O Allah! Bless my carnal passions with the gift of taqwa. O Allah! Purify my inner self. Indeed You are the best of those who purify! You are the one who is in charge of my inner-self and You are the closest to it.' (Faidhul-Qadir)

Today, when the chain of prophethood has come to its end, it is the Ulema-e-Rabbani (those scholars who are closely connected with Almighty Allah) who have inherited this duty of aiding man in acquiring his spiritual purification. To benefit from the company of such individuals, who are combinations of both knowledge and practice, and who themselves have derived spiritual benefit from their elders, is indeed most important.

Shah Waliyullah, the great scholar of Hadith of Delhi has written in al-Qaul-ul-Jamil:

'The fifth condition of a spiritual guide is that he should have spent a good deal of time in the company of his elders and learnt from them the

etiquettes of this path. It is the system of Almighty Allah that one does not find success until and unless he comes into contact with the successful, just as one does not learn until he makes contact with the learned.'

Our Hadhrat has explained this in the following couplet:

ملی جس کو نہ صحبت شیخِ کامل کی سمجھ لیجئے
وہ ہو سکتا نہیں ہے واقفِ اسرارِ ربانی

'He who has not found the company of a true guide, he shall never learn the finer points with regards to Almighty Allah.

After finding a true guide it is essential that one abstain from all forbidden acts and does not fall lax in completing what is obligatory. In this path abundance of zikr, together with being punctual upon it is most beneficial.

Hadhrat Shah Waliyullah Rahimahullah has written:

'If one were to enquire as to the method of purifying the soul, the answer shall be that he holds firm to the making of zikr. Almighty Allah says, (as reported in a Hadith-e-Qudsi), *'I behave with*

My servant as he thinks of Me. I am with him when he remembers Me.'

In accordance to the amount that one remembers Almighty Allah is the amount of purification that his soul shall find. Almighty Allah says:

قَدْ أَفْلَحَ مَنْ تَزَكَّى () وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

*'Indeed successful is he who has purified his soul,
and has taken the name of Allah and has
preformed salaah.'*

In accordance to how clean the soul is shall be the amount of closeness to Almighty Allah that one shall enjoy.' (End of quote from Bayaadh-e-Haqir)

Our Hadhrat Rahimahullah used to say:

نام تیرا میرے دل کی ہے دوا
ذکر تیرا روح کی ہے شفا

*'In Your name is the medicine for my
heart. In Your remembrance is the cure
of my soul.'*

Finally, in order to acquire spiritual rectification, one needs to constantly supplicate to Almighty Allah for Divine Aid

(*taufiq*) and for protection from the traps and blowing of the devil.

Our Hadhrat used to make the following supplication:

کید سے شیطان کے یارب چھڑا
اور شرورِ نفس سے مجھ کو بچا

*'O my Creator, please protect me from
the traps of the devil. O my Creator,
please save me from the evil of my carnal
self (nafs)*

I shall end this discussion with a dua which Hadhrat Moulana Rashid Ahmed Ganghohi Rahimahullah used to make.

پاک کن قلب مرا تو از خیال غیر خویش
بہر ذات خود شفا یم وہ ز امراض دلی

*'O Allah, purify my heart from the
thoughts of everything besides You. And
through Your Kind Being, bless me with
cure from every spiritual sickness!'*

The rebellious nature of the carnal self is a barrier for Divine Mercy descending

After understanding the need for spiritual rectification, let us now ponder for a while over the harms of neglecting the aspect of tazkiyah. Listen to the following poem:

نہیں کی جس نے اپنے نفس امارہ کی قربانی
وہ کیا سمجھے، وہ کیا جانے ہے کیا شے فضل یزدانی

*He who has not as yet slaughtered his
evil passions,
how can he ever understand the meaning
of Divine Favours?*

نہیں جس نے کیا پاپاں اپنے نفس سرکش کو
نہیں آزاد وہ آزاد ہو کر بھی ہے زندانی

*He who has not as yet stamped upon his
rebellious nafs, he might feel that he is a
free man, but in reality he is a total
prisoner to his whims and passions.*

Our Hadhrat Rahimahullah used to say:

نہ جب تک صدق دل سے ترک کر دیں حظِ شیطانی
کبھی بھی آپ کو حاصل نہ ہو گا لطفِ روحانی

*As long as one is not prepared to
abandon the desires of his carnal self he
shall never become worthy of Divine
Favours.*

When a slave submits to the dictates of the Shariah Almighty Allah blesses him with His Divine Grace and cures him from experiencing a straightened life. His heart and chest expands, and he now begins enjoying a life of great peace and contentment. In this narrow and dark world he experiences the enjoyments of the gardens of paradise.

Hadhrat Haji Imdadullah Rahimahullah used to say:

وسعت دل کی کرتے ہیں سیر اے امداد
کہ یہی باغ ہے اپنا یہی میدان اپنا

*O Imdad, have you as yet traversed the
vast pastures of your heart? It is this
heart that is your garden. It is this heart
that is your field.*

Allamah Ibn Taimiyyah Rahimahullah used to say:

'For the believer there is a paradise in this very world. He who does not acquire that paradise here, he shall find himself deprived of paradise in the Hereafter as well.

Explaining his own spiritual state, he writes:

'Do my enemy feel that they can cause me harm (by having me jailed)? Let them know that my garden of pleasure is within my bosom. Wherever I go it comes with me. (Tarikh Da'wah wa Azimat)

Allamah Ibn Qayyim has summarized the causes and the true meaning of *sharh-u-sadr* (a chest that has opened up) in the following words:

'The crux of the matter is this that Rasulullah Sallallahu Alaihi wa Sallam was blessed to the highest level with qualities through which *sharh-u-sadr* (a chest that has been made vast) and *hayat-u-ruh* (a spiritually alive soul) is attained. In these qualities Rasulullah Sallallahu Alaihi wa Sallam surpassed all.

As for the rest of the creation, in accordance to the level of obedience to the Sunnah found in one shall be the level of *shar-u-sadr* that one shall enjoy. (Tarikh Da'wah wa Azimat)

Our Hadhrat used to say:

وہی خوش بخت ہے جس کو ملی ہے دین کی دولت
وہ مستغنی ہے لے کر کیا کریگا تاج سلطانی

*He indeed is fortunate who has acquired
the treasure of Din (religion). After
becoming independent, now what need
does he have for the crown of the king.*

The lives of the saints are a physical expression to the following poem:

*'Never feel sad when you glance towards
what is at your side. Remember that you
carry within you the full moon.'*

Our Hadhrat would indicate to the low nature of the transitory enjoyments of this world in the following words:

خدا سے گر تعلق ہو گیا پیدا، تو سب کچھ ہے
نہیں تو کچھ کام نہ آئے گی یہ تیری گل فشانی

*If you have connected yourself with
Almighty Allah, you have indeed acquired
it all. If not, then understand well that all*

*the beautiful flowers of your garden shall
not avail you in the least!*

Hadhrat would then explain in a most beautiful manner the benefit that lies within obedience to the Sunnah. Hadhrat would say:

جو ہے قربان دل سے سرور عالم کی سنت پر
مبارک، اس کی ہوگی دوستو! جنت میں مہمانی

*He who has devoted himself to the
Sunnah of the master of both the worlds,
o my friends, indeed blessed shall be his
stay in paradise.*

Allamah Iqbal said so beautifully:

کی محمد سے وفا تو نے تو، ہم تیرے ہیں
یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

*'You have been faithful to Muhammad
(Sallallahu Alaihi wa Sallam), thus you
shall find Us at your side. What is this
trivial world when with you is the Sacred
Tablet and the Pen*

محمد عربی کہ آبروئے ہر دوسراست
کسے کہ خاک درش نیست خاک بر سراو

*Muhammad Sallallahu Alaihi wa Sallam is
the honour of both the worlds.
He who has not made himself dust at the
threshold of Muhammad Sallallahu Alaihi
wa Sallam, may dust settle upon his head.*

Our Hadhrat ended a poem of his with the following lines:

مبارک ہو مبارک، ان کا جو بھی ہو گیا احمدؐ
اسے معلوم ہے، کیا چیز ہے الطاف ربانی

*Blessed, most blessed is he who has
become Allah's. He alone shall
understand the meaning of Divine
Favours.*

It is quite clear that one who becomes Almighty Allah's most special slave shall find pouring upon himself Divine Favours. At is has been so beautifully said:

من كان لله كان الله له

*He who becomes Allah's,
he shall find Allah with him at all times.*

May Almighty Allah bless us all with this. Aamin.

Encouragement towards paying attention to the conditions of the spiritual heart

In the circles of the spiritual mentors great importance is attached to the spiritual state of the heart. Our Hadhrat would constantly direct our focus towards this aspect. In simple words Hadhrat would say:

جو دل کو شمعِ محبت سے جگمگانہ سکے
وہ ہائے پردہ کو جلوہ کبھی بنانہ سکے

*He who has not illuminated his heart
with the flame of love, he shall not be able to see through
the veil.*

سرورِ کیف کا عالم نہ پوچھئے اس سے
جو آستانِ محبت سے سراٹھانہ سکے

*Do not ask regarding the ecstasy of the
one who has hidden his face in the veils
of Divine Love.*

Hadhrat thereafter directs us towards inculcating sincerity, and the love to sacrifice everything in the pleasure of Almighty Allah. Hadhrat says:

جوان کی مرضی پہ دونوں جہاں لٹانہ سکے
وہ دل کو آئینہ حق نمایانہ سکے

*He who has not sacrificed both the
worlds in the pleasure of his Creator, he
shall be unable to make his heart a
mirror reflecting Divine Beauty.*

نظر کو اپنی جوان کی نظر بنانہ سکے
لطیف جلوے نگاہوں میں اسکی آنہ سکے

*He who has not made his vision
subservient to how Almighty Allah
regards the world, his gaze shall not be
able to fall upon the intricate details of
Divine Beauty.*

The next stanza of Hadhrat is so amazing and unique, that I doubt any before Hadhrat has said such words in this manner in this language.

نہیں ہیں جو تیرے دیوانے آج تک وہ کبھی
خوشی میں رونہ سکے غم میں مسکرا نہ سکے

*He who is not your faithful slave, he shall
never be able to cry during good times,
and he shall never be able to smile when
faced with difficulty.*

It is only the share of the faithful of Almighty Allah that in conditions of ease their attention falls upon their undeserving nature, due to which they shed tears in appreciation. And, in times of difficulty they perceive hardships too as a Divine Favour from their Beloved, and thus smile in love. Indeed, this is the share of the faithful and of none else.

Hadhrat at the same time warns us from straying from the path of moderation whilst traversing the path of love, lest one be overtaken by one's emotions. Hadhrat says:

بھٹک کے منزل جاناں سے دور جا پہنچے
جو جوش عشق میں جذبات کو دبا نہ سکے

*He who has no control over his emotions
shall easily stray from the path leading to
his Beloved, and
shall find himself far, far away.*

Hadhrat then explains the stage during which one enjoys the special attention of his Creator, as though the slave himself is the one sought after. Hadhrat says:

ہم ان کی یاد کی برکت اسے سمجھتے ہیں
بھلانا چاہا بھی ان کو مگر مھلانہ سکے

*It is solely the blessings of Almighty
Allah's remembering us, that now even if
we wish to forget Him, still we are unable
to forget.*

What Hadhrat means is that had it not been for the Divine ability granted to us by Almighty Allah to remember Him, then even whilst free we would not have found the time and ability to think of Almighty Allah. It is Almighty Allah alone that opens this favour up upon who He wishes, and above that then rewards the one remembering Him with the great gift of Divine Proximity. By Allah, understanding the immense Kindness of Almighty Allah is indeed beyond us.

As mentioned in a hadith:

فَوَاللَّهِ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

By Allah! Had it not been for Allah, we would never have found the path. We would not have ever performed salaah and we would never have given charity. (Ma-ariful Quraan)

Hadhrat ends the poem with the words:

وہی مقام محبت ہے حضرت احمدؑ
جہاں کوئی بھی سوا ان کے یاد آ نہ سکے

*This is, o Ahmed, the true pedestal of
love, that whilst on it no other thought
besides His comes to mind.*

It is without doubt the demand of true love that one forgets all other pleasures when he is with his beloved. Hadhrat would describe this state as '*the gift of being able to forget all others*'. It is indeed a very high and blessed state. May Almighty Allah bless us all with this most blessed gift. Aamin.

The Need for companionship with the pious

In order to acquire the recognition of Almighty Allah and a deep connection with Rasulullah Sallallahu Alaihi wa Sallam it has been the habit of the scholars to seek the companionship of the saints of their era. In serving them the Ulema found great enjoyment and regarded their company as a gift and an honour. Through the prayers of

the saints and the blessings of their company Almighty Allah blessed the Ulema who served them with numerous spiritual bounties.

Moulana Rum has mentioned regarding this:

مولوی ہرگز نشد مولائے روم
تا غلام شمس تبریزی نشد

*'This scholar would never have become a
friend of The Almighty had he not
entered into the service of Shams Tabriz.'*

The great scholar of jurisprudence and hadith, Hadhrat Imam Ahmed ibn Hanbal would be found holding the reigns of the conveyance of the saint of his era, Hadhrat Bishr Haafi. When questioned regarding this he replied, *'Bishr has acquired the recognition of Almighty Allah to a much greater extent than me!'*

Subhanallah! What an answer by the Imam of his era, which shows the rank of the saints and at the same time depicts the level of humility that the scholars of the past were blessed with. It was most probably on account of this unique level of humility and the purity of heart and soul that Imam Ahmed was blessed with which caused the

great saint, Sayyid Abdul Qadir Jailani Rahimahullah to remain a devotee and a promoter of his mazhab.

Due to the high level of recognition of Almighty Allah that the saints are blessed with and their strong connection with Almighty Allah it is only natural that those sitting around them are also blessed with some of that spiritual wealth. A poet said so beautifully:

مستی کے لئے بوئے مے تند ہے کافی
میخانہ کا محروم بھی محروم نہیں ہے

*'Even the smell of the intoxicating drink is
sufficient for intoxication. In the tavern
even the one with no goblet is not
deprived.'*

Our Hadhrat would say regarding this:

یہ ناممکن ہے آئے پاس اور پھر تر نہ ہو جائے
محبت کے اڑا کرتے ہیں فوارے محبت میں

*It is not possible that one comes close,
yet does not get wet. The waterfalls of
love blow love all over.*

Since the saints have traversed the path leading to Almighty Allah and are aware of the pitfalls along the way, it is imperative that the seeker holds unto their garments and traverses the path in their company and according to their guidance.

Our Hadhrat would say:

تنہا نہ چل سکیں گے محبت کی راہ میں
میں چل رہا ہوں آپ مرے ساتھ آئیے

*Alone one cannot traverse the path of
love. I am travelling on this way, why do
you not join me?*

Moulana Rum has said:

راہ دور است و پر آفت اے پسر
راہرو را می باید راہر

*O my son, this is a road which is long and
full of dangers. A guide upon this path is
of absolute necessity.*

Hadhrat Moulana Ashraf Ali Sahib Thanwi has written in his book 'Ta'limuddin' that it is the system of Almighty

Allah that one does not acquire perfection in any field except through the aid of a teacher. Thus, after having being guided towards this path, it is necessary that one now seeks for himself a guide, with whose aid one can reach his desired destination.

Conditions of companionship

1) To have full trust in one's mentor and to regard him for oneself as the most beneficial. Then, with total sincerity, to participate in his gatherings with the intention of rectifying one's inner-self and acquiring the Divine Pleasure of Almighty Allah. If the intention of the seeker is incorrect then hundreds of years of companionship shall be of no benefit. This is the unfortunate state of many today.

2) To be fully obedient to one's mentor. After establishing a relationship if one still holds firm to his own opinion then besides deprivation what else can he expect?

Hadhrat used to say:

جب تک فنائے رائے کی ہمت نہ پائیے
کیوں آپ اہل عشق کی محفل میں آئیے

*'If one is not prepared to ignore his own
opinion, why has he come into the
gathering of the lovers?'*

Moulana Rum said:

چوں گرفت پیرو چیں تسلیم شد
ہمچو موسیٰ زیر حکم خضط شو

*After having found a guide become
totally obedient to his every command.
Be a Musa in the service of Khidr.'*

صبر کن بر کار خضر اے بے نفاق
تا نہ گوید رہ ہذا فراق

*O sincere traveller upon this path, be
patient with the doings of your Khidr (i.e.
your mentor), lest he asks you to
separate, (due to finding you
incompatible.)*

It is the demands of sincerity in this path that if the mentor says something which is against one's temperament, the seeker should exercise patience and regard himself blame-

worthy. If the seeker becomes irritated with any teaching of his mentor this shall prove a stumbling block in his progress.

At times the guide shall show immense compassion to the seeker and at times he shall display a stern attitude. This too is actually based on a hidden compassion for the seeker. A doctor at times prescribes bitter medicine for the patient, when there is no other alternative. Similar is the case with spiritual ailments.

If the heart becomes straightened with the teachings of the guide then light shall not be created within the heart of the seeker. The road of love is a difficult path. If one is not prepared to exercise patience upon its difficulties then reaching the desired destination shall remain a dream. The talks of love may perhaps be upon the tongue but its reality shall not settle within.

Our Hadhrat used to say:

سوچ سمجھ کر تھامے دامن
سخت کٹھن ہے عشق کی منزل

*'Think well and then hold tight to your garment,
the road of love is not easy to traverse.*

ان کی مرضی میں تو فنا ہو
اتنا ہی ہے عشق کا حاصل

*In the happiness of Almighty Allah when
you sacrifice your all, then only have you
found the true nature of love.*

اللہ اللہ فیض جنوں سے
طے ہوتے ہیں سارے منازل

*O Allah, it is by the blessings of your
lovers that crossing the paths have
become easy.*

Moulana Rum has written:

گر بہر زخمی تو کینہ شوی
پس چرا بے صیقل آئینہ شوی

*'If you are going to find yourself irritated
with every wound, then without being polished how will
you ever shine like a mirror?*

تو بہر زخمی گریزانی ز عشق
تو بجز نامے چرمی دانی ز عشق

*When I find you running away from every
wound in the path of love I realise that
love is only on your tongue and not
within your heart.*

The sign of being sincere in this path is that one values even the sternness and the admonition of the mentor and regards it as most beneficial to his cause. Our Hadhrat used to say:

ہے جان محبت اگر وہ خفا ہوں
جو ہم بھی خفا ہوں محبت نہیں ہے

*'If we become angry upon the anger of
the mentor, then know well that what we
have is not true love.*

Hadhrat would also say:

نہیں طالب ہیں جو رہبر سے خفا ہوتے ہیں
کہیں عاشق میں بھی انداز خفا ہوتے ہیں

*'He is not a true seeker who becomes
irritated with his mentor.*

*What, does a lover ever display an indifferent attitude
with his beloved?*

جو سمجھتے ہیں محبت کو عداوت احمدؔ
بے وفا ہوتے ہیں اور اہل جفا ہوتے ہیں

*O Ahmed, that seeker who
misunderstands love to be hatred, he is
indeed one who is unworthy and
ungrateful.*

A seeker should be as described in the following poem:

لاکھ جھڑکوا ب کہیں پھرتا ہے دل
ہو گئی اب تو محبت ہو گئی

*Even after a thousand admonitions my
heart has not moved from him. Today my
love has reached perfection.*

Thus when one establishes a relationship with a mentor he should behave as 'کالمیت فی ید الغسال' (*a dead man in the hands of those washing his body*). In front of the mentor he should hold no opinion of his own.

Our Hadhrat used to say:

چھوڑ دے چون و چرا، تجویز سے کیا کام ہے

*'Leave aside your opinion and your view.
What work do you have with offering a
solution?*

ہے وہی فائز جو ان کا بندہ بے دام ہے

*Only he will find true success who
makes himself a total slave
in the hands of his mentor.*

Such a relationship of obedience should have been limited to Almighty Allah and the Messenger of Allah Sallallahu Alaihi wa Sallam. However, due to the saints being the vicegerents of Rasulullah Sallallahu Alaihi wa Sallam in this field, the seeker is advised to show total obedience to them as well.

Feeling spiritually high or having no feeling whatsoever

Our Hadhrat would on numerous occasions say that many find great joy on account of experiencing spiritual highs, and express great remorse when this feeling later disappears. Hadhrat would explain that since both these conditions have come from Almighty Allah, it is the demand of true love that a seeker resigns himself to the decision of Almighty Allah and remain happy with

whatever feeling has been destined for him. When such an understanding is created one shall find within himself a feeling of contentment and happiness even if he is not experiencing a 'spiritual high'.

Hadhrat's poem in this regard is as follows:

بے کیفی میں بھی میں نے اک کیف مسلسل دیکھا ہے
جس حال میں بھی وہ رکھتے ہیں اس حال کو اکمل دیکھا ہے

*Even at times of spiritual lows do I
experience a unique spiritual feeling
In whichever condition He chooses to
keep me, I regard that condition most
beneficial for myself*

جس راہ کو ہم تجویز کریں اس راہ کو اٹقل دیکھا ہے
جس راہ سے وہ لے جاتے ہیں اس راہ کو اسہل دیکھا ہے

*The path that I have myself chosen, I find
that path most difficult to traverse
The path that He has chosen to lead me
on, I find that path most easy to cross.*

To remain content and happy even during spiritual lows, this indeed is the fortune of the fortunate. It is a very high

spiritual state known as '*tafweedh*' (handing oneself over to the Divine Decision of Almighty Allah).

The seeker should also remember that conditions are not the object of this path. Rather acting upon the dictates of the Shariah is what is demanded. Conditions result on account of this. Thus, as long as one finds himself obedient to the Shariah he should remain content that his object is being realized.

The elders have actually mentioned that worship during periods of spiritual highs can never be compared to worship performed whilst one finds no spiritual high. A seeker should thus ignore his thirst for spiritual feelings and rather resign himself to acquiring a thirst to seek the pleasure of his Creator.

Once Rasulullah Sallallahu Alaihi wa Sallam passed by the dwellings of Sayyiduna Abu Bakr and Sayyiduna Umar Radhiyallahu Anhum at the time of tahajjud. Sayyiduna Abu Bakr Radhiyallahu Anhu was reciting Quraan in his salaah in a very low tone, whilst Sayyiduna Umar Radhiyallahu Anhu was reciting in quite a high tone. When Rasulullah Sallallahu Alaihi wa Sallam questioned Abu Bakr Radhiyallahu Anhu as to why his tone was so low he replied that his low tone was sufficient, since it was to Almighty Allah alone that he intended to recite. Rasulullah Sallallahu Alaihi wa Sallam heard his reply but still instructed that he raise his tone slightly.

Hadhrat Umar Radhiyallahu Anhu explained the reason for his tone being high, which was to repel from him sleep as well the devil. Rasulullah Sallallahu Alaihi wa Sallam advised him to lower his tone slightly. (Tirmidhi)

Commenting on this, Sheikh Shihabuddin Suharwardi Rahimahullah has stated:

'What doubt could there ever be regarding the noble intentions of these two prominent Sahabah with regards to the reason behind the tone that each had adopted. Despite this, Rasulullah Sallallahu Alaihi wa Sallam ordered both to abandon their individual opinions and to practice upon what he Sallallahu Alaihi wa Sallam felt best for both.'

**Contentment is to be found in the
remembrance of Almighty Allah and in
the company of the pious**

Hadhrat explained that worldly people stroll in gardens and parks in order to find peace of mind, whereas the treasure that they seek is far from where they search for it. Their coveted treasure is to be found in the remembrance of Almighty Allah and in the company of the pious.

Hadhrat says:

سکوں کی جان ہے واللہ تیری محفل میں
چلے عبث ہیں گلستاں میں دل کو بہلانے

*'By Allah, the core of contentment is to
be acquired in the gatherings that
remember You
Walking in gardens in search of this is
indeed a futile act.*

Subhanallah! What unique lessons in this short poem. Hadhrat is explaining that not merely contentment but in fact the essence of it is to be found in the gatherings of the pious. Whosoever has been blessed with spending time in such blessed company shall bear witness to the truth of this statement. The reason for this is that the hearts of the saints have been blessed with unique levels of contentment on account of it being illuminated with the light of Imaan. Those that now spend time in their company also receive a share of the contentment that their hearts enjoy. It is as though the reflections of their hearts fall upon those around them.

Almighty Allah says, as recorded in a hadith-e-Qudsi:

انا معہ اذا ذکرني

'I am with the one who remembers Me'

انا جلیس من ذکر نی

'I am the companion of the one who thinks of Me'

It is thus obvious that when the saints have been blessed with such close proximity to Almighty Allah, those spending time in their company shall surely receive some of the blessings of their closeness to Almighty Allah, amongst which is contentment of the heart.

It is also the unique trait of the saints that distance does not affect the transfer of the spiritual bounties that their hearts possess to the hearts of their true followers. Irrespective whether the seeker is far or near, if he has sincerely connected his heart to his mentor he shall in-sha Allah never find himself deprived.

Our Hadhrat used to say:

کہیں بھی ہم ہوں مگر فیض ہے یہ ساتی کا
ہمارے پاس پہنچتے ہیں اڑکے پیمانے

*Wherever we may be, by the blessings of
our mentor, the drink reaches us in huge
amounts.*

It has been narrated regarding Khawja Qutbuddin Bakhtiyaar Kaki Rahimahullah that after pledging

allegiance to Khawja Mueenuddin Chisti Rahimahullah he developed so much of love for his mentor that when his mentor left Baghdad for Ajmer he too set off in order to be close to his mentor. Upon reaching Delhi he wrote to his mentor requesting permission to come to Ajmer and reside in close proximity to his beloved.

Khawja Mueenuddin replied to his request as follows:

'After the closeness that exists between our souls physical gaps shall not interfere in spiritual benefit being attained. You thus remain in Delhi. When I find the opportunity I myself shall come to visit you. Being far or being near for us now makes no difference.'

Hadhrat Moulana Shah Fadhlur-Rahman Ganj Muradabad would speak of a certain bird known as Qaaz. After laying its egg it would fly far away and then from a distance it would focus its thoughts upon its egg, thereby creating heat within until it finally hatched.

When a mere creature can cause such effect from far, then why should there be amazement if the gaze of the friends of Almighty Allah causes such effects from far?

The occupation of the lovers and their sign

Hadhrat has given a wonderful description of the lovers of Almighty Allah in the following poem:

بتاؤں آپ سے کیا عاشقوں کا کام ہوتا ہے
دل ان کی یاد میں اور لب پہ ان کا نام ہوتا ہے

*Say, o my friend, have you been blessed
with the trait of the lovers?
In their hearts in His thought and on their
lips is His remembrance.*

This is really the demand of true love that the thoughts of the beloved are forever in the mind and heart and that his tongue remains moist with the remembrance of the beloved. When love is created, thinking of the beloved becomes natural. In fact, uneasiness is experienced when the thoughts of the beloved begin disappearing.

We thus find the saints making the zikr of Almighty Allah in the thousands. It is known regarding our Sheikh that he would daily say the word 'Allah' seventy thousand times.

In the poem above Hadhrat has indicated to the seeker that he should be engaged in a complete zikr, which is that

the thoughts of the Beloved be both in the heart and on the tongue. Remembering with the heart alone is indeed sufficient, but if the tongue too is used then that shall be best.

The elders have in fact mentioned that if one is only remembering Almighty Allah with his tongue, and his heart is negligent, he too should be allowed to continue. In-sha Allah later, through the blessings of zikr on the tongue he shall be blessed with the gift of remembering Almighty Allah with the heart.

Reminder for zikr

Hadhrat would constantly remind his disciples to remain punctual with their zikr. Hadhrat used to say:

مشغول ہو کے کلمہ طیب کے ذکر میں
دل میں لگا جو زنگ ہے اس کو چھڑائیے

*Become engaged with the first kalimah
Remove the rust that has settled upon
the heart*

مشغول اسم ذات میں آپ اس طرح
اس کے سوا ہر ایک کو بس بھول جائیے

*Become so involved in the remembrance
of Almighty Allah
that you become oblivious of all besides
Him*

Subhanallah! In what a unique manner Hadhrat has encouraged us to remember Almighty Allah. This is indeed the trait of the saints that their advices are presented in the most kind and loving manner, due to which it penetrates deep with the heart.

In the Ahadith we have been instructed to remind the dying person to recite the kalimah. Hadhrat would explain that one who is negligent of the zikr of Almighty Allah, even though alive, is similar to the dying person, thus he too is in need of being reminded to recite the kalimah, whereby life may return to him.

Giving courage to the seeker

Hadhrat used to say:

کام لے ہمت سے چل اب کوئے جاناں کی طرف
تو نہ گھبرا۔ فاصلہ کچھ بھی نہیں۔ دو گام ہے

*In the path towards Almighty Allah we
need to move with courage*

*Fear not! The distance is not that far. It is
only two steps away.*

Explaining the two steps Hadhrat would say that the first step is 'لا اله' through which one negates everything besides Almighty Allah. The second step is 'الا الله' through which one stamps upon his heart that there is only one being for him, and that is Almighty Allah.

Khawja Muhammad Ma'sum Mujaddidi wrote to one of his disciples:

'It is accepted amongst the saints that for the purification of the inner-self there is nothing greater than this kalimah. With the first phrase the seeker denies the value of all that exists besides his Beloved Allah, and with the second phrase he stamps upon himself the message of the oneness of Almighty Allah. This is in essence the crux of this path.

As a poet has said:

تا بجا روبرو لا نزو بی راه
نرسی در سرائے الا الله

'As long as you do not sweep away the dirt with the broom of لا اله الا الله the path to لا اله الا الله will not be easy to traverse.

In another letter Khawja Muhammad wrote:

This kalimah has a magical effect in purifying the inner-self. With the first phrase the seeker denies the value of all that exists besides his Beloved Allah, and with the second phrase he stamps upon himself the message of the oneness of Almighty Allah. This is in essence the crux of this path.

It is narrated that the most virtuous of all zikr is لا اله الا الله

Remain desirous of engaging in good deeds. Hold firm unto the Sunnah. Keep aloof from evil and all innovations.

A pious man has said that good acts are performed by the pious as well as by the sinners. As for abstaining from evil this is the share of the pious alone. (End of quote - Maktubaat-Ma'sumiyah)

Allamah Rashid Ahmed Ganghohi would, in his writings, give great encouragement towards the making of zikr. I shall present one of his letters hereunder, with the hope that it benefits all.

'Whatever amount of zikr you are able to make, regard that as a gift to be treasured. Even if your mind is filled with other thoughts which preoccupy you from thinking of Almighty Allah, then too continue with zikr on the tongue, with this in mind that at least one organ of mine is engaged in the remembrance of Almighty Allah.

Zikr is such a powerful tool that even when done with a negligent heart then too it shall illuminate the heart. True zikr is that wherein one devotes all the organs of the body to the remembrance of Almighty Allah. However if this is not possible one should not let his tongue remain redundant as well.

Zikr done in negligence shall slowly but surely affect the heart. When the tongue that would make zikr shall be allowed to enter into Paradise do you think the other organs will be kept out?

Zikr is that potion that if any limb gets connected to it, it shall draw the other limbs in its direction.

Even if one finds only a few minutes to make zikr, let him start. Do not delay in the thought that when free time shall come one shall engage himself fully. Start with a few minutes and try to remain constant upon that, even if it is only the tongue engaged in the act.

Do not feel that I am exaggerating with regards to the great benefits of zikr. Start immediately with what I have instructed. Although five minutes is only a little but when you will become constant upon it, it shall become a lot. (End of quote. - Makaatib-e-Rashidiya)

Keeping relations to a minimum

In this path it is essential that one minimizes his contact with others. Otherwise progress shall be very slow.

Sheikh Sa'di used to say:

Associations without necessity are a barrier in this path. Only when you will break away from others shall you start finding the path opening up.

Our Hadhrat would also issue similar instructions. He would say:

توڑ علاقہ کے تو سلاسل
دوڑ کے ہو محبوب سے واصل

Break the chains of association, then you will find yourself running towards your

beloved.

کب تک ان پر قربان ہوگا
فانی ہے دنیا کے مشاغل

*How long shall you sacrifice over them?
Temporary indeed is the past-times of
this world!*

Hadhrat Moulana Husein Ahmed Madani Sahib
Rahimahullah wrote the following lines to one of his
disciples:

بابا رشتہ سب سے توڑ
بابا رشتہ حق سے جوڑ

*O my friend, break your connections from
all. O my friend, establish your
connection with Allah.*

When permissible associations are harmful to the seeker then what to say of impermissible relationships! Thus the saints have declared that avoiding contact with members of the opposite sex is amongst the fundamentals of this path.

An unique parable of Jannah and Jahannum

The following poem of Hadhrat is indeed most unique:

ہم بھٹک جائیں تری راہ سے دوزخ ہے یہی
ہم تری راہ پہ لگ جائیں یہی جنت ہے

*'When we fall from Your path, that itself
is Jahannum
When we get stuck to Your path, that
indeed in Jannah.*

Jannah and Jahannum are worlds in the unseen. However the cause of entry into one of the two is known, viz. our deeds. Hadhrat has in this poem directed us to the Jannah and Jahannum that can be seen in this world.

In a simple but unique manner Hadhrat has given encouragement towards adopting a life of piety, by terming it as Jannah, something which all are desirous of.

As Almighty Allah says:

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

*'He who is shifted away from the fire and entered into
paradise is indeed most successful!'*

The Great Name of Almighty Allah (Ism-A'zam)

It has been mentioned in numerous Ahadith that whatever dua is made after mentioning the Ism-A'zam it shall be readily accepted.

In determining which Name of Almighty Allah is the Ism-A'zam however there are various opinions. Allamah Shaami has written that it has been narrated from Imam Abu Hanifa Rahimahullah that the Ism-A'zam is the name 'Allah'. This has also been quoted from Imam Tahawi Rahimahullah.

Allamah Ibn Qayyim has quoted Allamah Ibn Taimiyyah as saying that through the repetition of the phrase: *Ya Hayyu, Ya Qayyum* (O The Ever-Living, O The One who keeps all alive) the heart gets blessed with spiritual energy.

He also mentioned that whosoever shall recite between the Sunnah and the fardh of Fajr forty times daily the following:

يَا حَيُّ يَا قَيُّوْمُ، لَا إِلَهَ إِلَّا أَنْتَ، بِرَحْمَتِكَ أَسْتَغِيْثُ

his spiritual heart shall not die.

Allamah Ibn Taimiyyah then said that it is the combination of these two names, i.e. *يَا حَيُّ يَا قَيُّوْمُ* that is the Ism-A'zam. (Madaarij-u-Saalikin)

Hadhrat Asma Radhiyallahu Anha has narrated that Rasulullah Sallallahu Alaihi wa Sallam said that the Ism-A'zam is to be found in the following two verses:

وَالْهَيْكَمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

and

أَلَمْ يَلِدْ وَلَمْ يُولَدْ إِلَهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

(Tirmidhi)

In a narration quoted by Imam Hakim in his Mustadrak it is mentioned that the Ism-A'zam is:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Besides these there are other views as well regarding exactly which phrase is the Ism-A'zam. When Almighty Allah had decided to keep this matter obscure, it now makes no sense that we spend our energies in attempting to pinpoint one specific name. Our Hadhrat thus mentioned regarding the Ism-A'zam such a poem which is indeed worthy of being engraved upon the heart:

خلوص دل سے پکارے اگر کوئی ان کو
ہر ایک نام ہی ان کا پھر اسم اعظم ہے

*'If one calls unto Him with sincerity, then
whichever Name you use that will be the
Ism-A'zam'*

Hadhrat in this poem is teaching us not to exhaust our energies in pinpointing one specific name for Almighty Allah through which we call upon Him. Rather the seeker should strive to create within himself sincerity and a deep connection with Almighty Allah. Then, whichever of the Names of Almighty Allah he uses in his dua, he will find within it the effect of the Ism-A'zam.

Almighty Allah says:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

'Say! 'Call unto Allah or call unto Rahman. Which name of Allah you choose, it shall be from His beautiful names'

Hadhrat Hakimul-Ummah Moulana Ashraf Ali Thanwi Rahimahullah mentioned in a lecture regarding the Night of Power (Lailatul-Qadr), *'This night that is approaching is indeed a very great night. Thus none should allow himself to be deprived on this night.'* Hadhrat then explained that if the literal meaning of Lailatul-Qadr is taken one shall find that every night for him can be a *'night of power'*.

Indeed, every day is a gift from Almighty Allah and every night is a separate treasure. It is mentioned in the Ahadith that every night Almighty Allah descends to the lowest heaven and focuses special attention towards His creation. Similarly, if the word Ism'A'zam is taken in the literal manner, then one shall find every name of Almighty Allah

to be the Ism-A'zam. This is most probably what our Hadhrat was referring to in his poem.

Hadhrat made special mention of calling out to Almighty Allah with sincerity, since with no sincerity even if one does find the true Ism-A'zam and calls out with it, his call shall still have no effect. Hadhrat has thus asked that instead of spending time in searching for the true Ism-A'zam one should rather focus his attention of developing sincerity within himself. It is this that is the hidden treasure of the time.

As mentioned in 'Muwafaqaat':

'Due to sincerity being such a rare commodity, if one were to acquire even a moment of sincere worship in his entire life, that shall In-sha Allah suffice him for his salvation.'

It was regarding this most probably that Hadhrat Haji Imdadullah Sahib said:

بس ہے اپنا ایک بھی نالہ اگر پہنچے وہاں
یوں تو کرتے ہیں بہت نالہ و فریاد ہم

*'If my one cry reaches there, that shall be
for me sufficient.'*

*Otherwise there are many cries and calls
that I have made.'*

It has thus been said that if Iblis has to make even one sajda in sincerity it shall be accepted from him and he shall be brought back into the Divine court. As for the many sajdahs that Iblis had done, none were in sincerity, but rather in order to attain leadership over the earth. Thus, when he learnt that he was not going to receive what he desired he refused to prostrate.

May Almighty Allah save us all from insincerity. Aamin.

The Test of a Believer

When one is afflicted by calamity and difficulty it is generally said that he is being tested by Almighty Allah. Similarly when a plague afflicts a town it is said that Almighty Allah is testing them all.

Hadhrat would become annoyed that the phrase 'being tested' gets used for all, be it a pious soul or a sinner. Hadhrat would say:

امتحان مومن کا ہوتا ہے، منافق کا نہیں
یہ مقام قرب ہے رتبہ یہ فاسق کا نہیں

'It is a believer that gets tested, not a hypocrite.'

A test is for a believer to acquire high stages. It is not meant for a transgressor.'

Hadhrat felt that the word 'being tested' which is generally used to describe the difficulties that the Ambiya Alaihimus Salaam and the saints had to undergo should not be used for the difficulties that the transgressors experience on account of their wrong doing.

Hadhrat would say:

'Where are we in such a high position that Almighty Allah tests our perseverance and steadfastness? Nay, rather the problems that we face are on account of the wrongs that we have and that we continue doing. Thus, when we find calamities befalling us we should hasten to repentance in abundance.'

Hypocrisy

Hypocrisy in essence refers to not being steadfast on one principle. Wherever one sees temporary benefit one inclines in that direction. In the era of Rasulullah Sallallahu Alaihi wa Sallam there was one group that made known their Islam merely in order to acquire worldly benefits and

protection over their wealth and lives, whereas in reality they had no conviction in the truth of Islam at all.

In the Quraan and the Sunnah great admonition is found regarding having within one the traits of hypocrisy. Muslims should thus stay far from such a quality. Our Hadhrat, in a most beautiful manner explained the difference between a believer and a hypocrite. Hadhrat said:

صفت مومن کی یہ ممکن نہیں ہے حق سے ٹل جانا
منافق کی صفت یہ ہے کہ ہر سانچے میں ڈھل جانا

*It is not the trait of a believer that he
ever bends away from the truth.
It is the nature of the hypocrite that he
enters whichever mould offers
immediate benefit.*

Today too there are many Muslims who sell their religion in lieu of a few coppers. The love of fame and wealth has made them negligent to the value of their religion.

Hadhrat Shah Waliyullah Sahib has written in al-Fauz-ul-Kabir:

'If one wishes to see the traits of the hypocrites he should visit the courts of the rulers and cast his gaze upon those sitting around the king. It is such people that have given preference to the rulings of the king over the Divine Decisions of Almighty Allah. In actual fact there exists no real difference between these present-day court-ministers, who are well aware of the rulings of the Shariah, and the hypocrites that existed in the era of Rasulullah Sallallahu Alaihi wa Sallam. (End of quote)

There are many today who can be found as such. May Almighty Allah protect us all!

Hadhrat Umar Radhiyallahu Anhu's fear for hypocrisy

Hadhrat Umar Radhiyallahu Anhu used to pray for forgiveness for the one who would turn his attention to any of his errors.

He would at times beg Hadhrat Huzaifa Radhiyallahu Anhu to see whether he had within him any of the traits of the hypocrites. (Hadhrat Huzaifa Radhiyallahu Anhu was the bearer of the secrets of Rasulullah Sallallahu Alaihi wa Sallam and was aware of the hypocrites of that era.)

Hadhrat Huzaifa Radhiyallahu Anhu would say, '*O leader of the believers, I do not find within you any such trait.*' Both would then start to weep. Hadhrat Huzaifa would weep on account of noticing the high level of fear and humility of Hadhrat Umar, whereas Hadhrat Umar would weep in the fear of being a hypocrite.

Hadhrat Umar Radhiyallahu Anhu was present at the time when Sahabah Radhiyallahu Anhu pledged allegiance at Hudaibiyah, upon which the following verse was revealed:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ

'And indeed Allah is pleased with the believers'

Despite receiving such an assurance still too he never felt confident that the traits of hypocrisy will never enter him. When this was his state what then should our own condition be?

Sayyid Qutub Rabbani Ahmed Aarif used to say that he who trusts his inner-self (nafs) his name shall not be written in the register of 'the selected'.

Rectifying of character

Hadhrat would constantly remind his mureeds of the importance of this aspect, which is actually the basis of tasawwuf. Hadhrat would through practice, more than through mere verbal instruction, teach us all the importance of this noble branch.

Due to Hadhrat's unique character he was the beloved of all those who came into contact with him. If one wished to see an image of the character of Rasulullah Sallallahu Alaihi wa Sallam he could find a glimpse of it in the company of Hadhrat. In fact, when we would see the manner Hadhrat would treat his guests we would become ashamed over our character.

At times Hadhrat would recite:

خواہی کہ شوی بمنزل قرب مقیم
نہ چیز بنفس خویش فرما تعلیم

*'If you wish to enjoy close proximity to
Almighty Allah then imbibe within
yourself nine noble traits*

صبر و شکر و قناعت و علم و تقویٰ
تفویض و توکل و رضا و تسلیم

Patience; gratefulness; contentment; knowledge, conviction; handing matters over to Almighty Allah; total trust in Almighty Allah, being pleased with the Decision of Almighty Allah and submitting to the Decree of Almighty Allah.

Regarding evil character Hadhrat would then recite the following poems:

خواہی کہ شود دل تو چو آئینہ
دہ چیز بروں کن از درون سینہ

If you wish your heart to be like a shiny mirror then remove from it ten filthy traits!

حرص و امل و غضب و دروغ و غیبت
حسد و بخل و ریا و کبر و کینہ

Greed; far-reaching hopes; anger; the nature to deceive; backbiting; jealousy; stinginess; show; pride and enmity.

Hadhrat would explain in detail regarding the noble traits that one should inculcate and the evil traits that one should eradicate. Hereunder I shall make mention of two evil traits which Hadhrat would emphasize on greatly, i.e. pride and jealousy.

Pride

It is with regards to this filthy trait that Rasulullah Sallallahu Alaihi wa Sallam said that the one who has within him an iota of pride shall not enter Paradise.

Our Hadhrat would recite the following poem regarding pride:

واصل حق ہو نہیں سکتا کبھی
ڈھانڈے تو تکبر کا جب تک صنم

*One shall never find himself strongly
connected to Almighty Allah as long as
one is not prepared to destroy the idol of
pride.*

Hadhrat has most beautifully portrayed pride as an idol. Through this metaphor the repugnant nature of pride comes to the fore. Pride cannot come together with tauhid, since one who has the greatness of Almighty Allah within

his heart will not seek to establish his own greatness in that very heart. The presence of pride within one is thus a reflection of one's Imaan being weak.

Jealousy

Rasulullah Sallallahu Alaihi wa Sallam said regarding jealousy, *'Abstain from being jealous, since jealousy wipes away one's good just as fire burns a stick.'*

He who wishes to burn away his deeds should fuel his jealous nature. Our Hadhrat used to recite the following regarding this filthy habit:

حسد کی آگ میں کیوں جل رہے ہو
کفِ افسوس کیوں تم مل رہے ہو

*'Why are you burning in the fire of
jealousy? Why are you rubbing your
hands in grief?*

خدا کے فیصلے سے کیوں ہونا ناراض
جہنم کی طرف کیوں چل رہے ہو

*Why are you displeased with the Decision
of Almighty Allah?*

*Why are you walking towards the fire of
Jahannum?*

It was these two traits that had Iblis accursed and expelled from the Divine Court of Almighty Allah. Hadhrat Sheikh-ul-Hind Moulana Mahmud-ul-Hasan Sahib Rahimahullah wrote regarding the verse:

أَبَىٰ وَاسْتَكْبَرَ

He refused and displayed a proud attitude

'When the Divine Decision regarding handing over the vicegerency of earth to Hadhrat Adam Alaihi Salaam was announced Iblis was overcome with anger that his years of worship was in vain. In a burst of jealousy he then said what he said and on account of jealousy and pride he was thus expelled.' (End of quote)

Sheikh Farid-u-Din Attar said regarding pride:

'It was nothing but pride that had Iblis disgraced and locked within the jail of Divine Curse.'

The eyes of wisdom

The sign that one's eyes of wisdom has opened is when one becomes aware of his reality, i.e. what he was and what his result will one day be. When one realizes that he was formed from an impure sperm and that he shall one day be dead flesh he shall now find no reason to display a holy and high attitude. Rather he shall find within him the quality of humility becoming more noticeable.

Our Hadhrat would say regarding this:

کھل گئی جب سے چشم بصیرت
اپنی نظروں سے خود گر گئے ہم

*'When the eyes of wisdom opened for us,
we immediately realized how unworthy
we are.'*

When one begins noticing his own faults and starts admitting to his errors, weaknesses and unworthiness, it is now that he has entered within the special mercies of Almighty Allah and his eyes of wisdom have opened. He shall now regard himself as the most inferior of all and shall not find the time to cast his gaze upon the errors and faults of others. A poet has said so beautifully:

نہ تھی اپنے عیوب پر جب کہ نظر
رہے دیکھتے اوروں کے عیب و ہنر

*As long as I remained blind to my own
faults, I would study the faults and errors
of others.*

پڑی اپنے عیوب پر جب کہ نظر
تو نگاہ میں کوئی برائہ رہا

*When my gaze finally fell upon my own
weaknesses I then found that none were
bad in my sight.*

Hadhrat Moulana Shah Wasiyullah Rahimahullah used to
constantly recite the following:

اوروں پہ معترض تھے لیکن جب آنکھ کھولی
اپنے ہی دل کو ہم نے گنج عیوب پایا

*I was always criticizing others, but when
my eyes opened I found my heart to be
the box of faults and errors.*

As long as this realization does not come upon one he shall pass his life thinking high of himself and low of others.

Moulana Rum Rahimahullah said regarding such a person:

علتے بدتر پندار کمال
نیست اندر جانت اے مغرور ضال

*'O my friend who is under great
deception! There is no greater illness
within you than the illness of you
thinking yourself to be perfect!*

زاں نمی پردہ سوئے ذوالجلال
کو گمانے می برد خود را کمال

*The reason for you not reaching Divine
Proximity and the Court of excellence is
merely on account of you thinking
yourself to be excellent!'*

On account of this weakness people of high rank in their localities would be the first to reject the call of the Ambiya Alaihimus Salaam, and would be the first in the lines of those opposing them. Moulana Rum Rahimahullah says regarding them:

*'On account of being spiritually blind
these wretched ones could not
differentiate between the pious and the
transgressors.*

*Due to being blind they saw themselves
as equals to the Ambiya Alaihimus
Salaam and the saints.'*

Our Hadhrat would, in a most unique manner, rebuke the one who had still not realized how shaitaan and his inner-self was wrecking havoc upon him, yet would feel that he had accomplished much. Hadhrat would say:

ابھی واقف نہیں تو نفس و شیطان کے مکائد سے
مگر افسوس! کرتا ہے تو دعوائے ہمہ دانی

*'You are still unaware of the traps of nafs
and shaitaan, yet I find you making high
claims of knowing it all!*

Understanding the true nature of the inner-self (nafs)

The elders have termed man as 'a miniature replica of the universe'. What they meant by this is that a summary of the unique system of Almighty Allah running in the universe can be found within one's own body. The body of each person is one of the most glaring signs of the absolute power of Almighty Allah.

He who has attained understanding of the weakness of his own self and the powers of Almighty Allah that govern every part of his body he has to a great extent attained the recognition of Almighty Allah. On the other hand, if man learns the details of all worldly sciences but remains ignorant of his reality and the purpose for which he has been created, he has in fact attained nothing.

Regarding such a person Moulana Rum says:

*'I accept that you have mastered many
branches of knowledge, but I feel
remorseful that after so much of effort
you are still unaware of who you are!'*

The final purpose of all knowledge is that man realizes why he is here and where he is going. Moulana Rum Rahimahullah has said with regards to this:

*'The soul and purpose of all knowledge is
that you understand your own reality,
and you ponder over what your final
abode shall be!'*

Our Hadhrat Rahimahullah has summarized this in a most unique way. Hadhrat says:

تسلیم کہ حاصل تجھے ہر علم و ہنر ہے
لیکن یہ بتا! کچھ تجھے اپنی بھی خبر ہے

*I accept that you have acquired
knowledge of every science and field.
However, I would like to know if you
know anything regarding yourself?*

This poem contains great lessons for the people of knowledge. It is indeed worthy of being ingrained in the crevices of the heart. If one were to deeply ponder over his reality he would realize that there is indeed much weakness within. Pondering over one's unworthiness is the stepping stone to the recognition of Almighty Allah.

Yahya ibn Muaz Rahimahullah has said so beautifully:

من عرف نفسه عرف ربه

*'He who has recognized his own self he has indeed
recognized his Creator.'*

Subhanallah! What a wonderful advice! Indeed, the more one realizes his weaknesses the greater shall become his recognition of the sublime qualities of Almighty Allah.

And Almighty Allah alone grants taufiq.

Being drawn unto the path leading to Almighty Allah

No servant has reached, nor shall any reach proximity to Almighty Allah, except after being divinely drawn towards Almighty Allah, which is known as *jazb*.

The path to Almighty Allah is an extremely difficult one and it is very long. Thousands of barriers and traps are to be found along the path. A guide to aid one along this path, who is well aware of the dangers and the pitfalls along the way, is a must for every seeker.

Besides this, one is most in need of the special favour and kindness of Almighty Allah, without which one shall not even be able to put a foot on this most blessed path.

One manifestation of this special favour and kindness, known as *jazb* (Divine Pull) is when Almighty Allah places

within the hearts of selected individuals a pure nature, which abhors all evil. Regarding such people Almighty Allah says:

وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*'And We selected them and then
guided them towards the straight path.'*

In another verse Almighty Allah says:

اللَّهُ يَهْدِي إِلَيْهِ مَنْ يَشَاءُ

'Allah guides towards Him who He wishes (Shura 13)

This manner of manifestation however is not general. Rather it is confined to the Ambiya Alaihimus Salaam and the very high ranking saints.

As for the general believer he gets drawn towards Almighty Allah when he himself sincerely turns towards Almighty Allah and begins practicing upon the laws of the Shariah. Taking note of his sincere intentions and his efforts in this path Almighty Allah opens up for him the doors towards righteousness and makes him amongst His favourites.

Regarding such people Almighty Allah says:

وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

*'And Allah guides towards Himself
those who turn towards Him.'*

Explaining this, our Hadhrat has said so beautifully:

بڑھ کے خود منزل جاناں نے قدم چوم لئے
تھک کہ جب بیٹھ گئے کوشش ناکام کے بعد

*'When he now fell flat, finding his efforts
giving no results, he suddenly found the
path to his Beloved itself kissing his feet.*

Hadhrat would give the example of a child who, with great enthusiasm, responds to the call of the father. Being unable to walk properly, the child stumbles along his way. This draws the compassion of the father even more until he himself goes forward and takes the child in his lap. The work of the child thus gets accomplished in a second.

Almighty Allah's relationship with his servants is of a similar nature, except that the love and mercy Almighty Allah has for his creation is far more than what any parent could ever have. Almighty Allah desires to see our enthusiasm and sincere desire to be in His happiness.

When a seeker sets foot on the path, the mercy of Almighty Allah comes out to receive him, after which he

traverses vast distances in seconds. We understand from this that the secret behind one reaching Almighty Allah is indeed nothing but the Divine mercy and kindness of Almighty Allah. It is on this that trust should be placed. Our efforts in this path are mere excuses through which Divine mercy gets drawn. One should never place trust upon one's own effort.

Feeling the presence of Almighty Allah

In many of Hadhrat's poems, which have been compiled in 'Irfaan-e-Muhabbat' the word '*hudoor*' and '*hudoori*' (feeling Divine presence) has been mentioned. For example:

بُخشا کسی کو قرب و حضوری
اور کسی کو لذت دوری

*He has given to some Divine closeness
and hudoori
whilst others have been blessed with the
taste of being kept at a distance.*

اہل محبت کے مذہب میں
عُیبت بھی ہے عین حضوری

*It is the view of the true lovers of Allah
that being kept at a distance that too is
part of being in His presence.*

خود ہی نہیں احساس حضوری
ورنہ کبھی ان سے نہیں دوری

It is the fault of the seeker that he does not perceive the closeness of Allah, since Allah is never far from any of His slaves.

ان کی مرضی پیش نظر ہے
کیسی قربت کیسی دوری

*When the pleasure of Allah is what
matters, one shall not concern himself
too much with the feelings of being close
and being far.*

ہر جلوہ پردہ ہے احمدؐ
قربت ہے اور پھر بھی حضوری

*Every manifestation of His o Ahmed is
from behind a veil. He is so close to me,
yet so far.*

Hadhrat also said:

مرحباً مرحباً نگاہ کرم
مری غیبت بھی ہے عین حضوری

*How I welcome You, o Eye of Divine
Kindness
My being far from You has now also
become for me true closeness.*

عشق کے فیض سے بجز اللہ
بجز میں پار ہے ہیں کیف حضوری

*Through the blessings of love, (may all
praise be to Allah),
I now find the feelings of divine presence
even when I am kept far.*

ہو گیا جس پر ان کا لطف و کرم
اس کو حاصل ہوا مقام حضور

*Upon who Divine kindness has fallen
He has indeed attained the stage of
feeling Divine presence.*

Hadhrat would in detail explain the meaning of '*hudoori*' (feeling Divine presence). Hadhrat explained that this feeling is of two types. One, which is a unique spiritual feeling of the heart, is attained on occasions, solely on account of the Divine kindness of Almighty Allah. The other is the thought one keeps in his mind when carrying out the commands of Almighty Allah and practicing upon the Sunnah of Rasulullah Sallallahu Alaihi wa Sallam, whether it be whilst he is engaged in acts of worship, or when eating, resting, etc. This thought allows him to feel and visualize the presence of Almighty Allah and to remember Rasulullah Sallallahu Alaihi wa Sallam.

It seems that Hadhrat is referring to this second type in the following poem:

ہے کون بسا دیدہ دل میں ترے احمدؐ
ہر دم تجھے حاصل ہے جو دیدارِ محمدؐ

*'O Ahmed who has come into your heart,,
that at every moment you are enjoying
the thoughts of Muhammad (Sallallahu
Alaihi wa Sallam.)?'*

Hadhrat would also say:

بے بصر کو خبر نہیں ورنہ
جلوہ ہی جلوہ ہے یہ سارا جہاں

*'The ignorant is truly blind. Otherwise the
manifestation of Him is everywhere and
cannot go unnoticed.'*

Every piece of matter and every scene witnessed are glaring proofs of the oneness and the power of Almighty Allah. As a poet said:

*'Even the blades of grass can be heard
echoing the call of: 'He is one. There is no
partner for Him.'*

According to the people of intelligence every leaf is a treasure box of the recognition of Almighty Allah. It is only that the eye of man has become weak, thus he cannot see. Otherwise our Lord is not hidden from anyone.'

When the eye of the heart opens one shall find every item around him inviting towards the oneness and the greatness of Almighty Allah. He shall then perceive within him a state termed as '*hudoori*' (the stage of feeling Divine presence), which in the Ahadith has been described as:

'ان تعبد الله كأنك تراه' (*that you worship Almighty Allah as though you are seeing Him*).

It is the acquisition of such a state which is the goal of tasawwuf and in fact the purpose of life. It was perhaps regarding this state that our Hadhrat said:

نثار جان حزیں کردے شوق سے احمدؔ
کھڑا ہے کون ذرا دیکھ تیرے سرہانے

*'O Ahmed, in happiness, sacrifice your
sad soul for Him. Just look at who is at
your head-side!*

In another poem Hadhrat says:

میں ان کے سوا کس پر فدا ہوں یہ بتا دے
لا مجھ کو دکھا، ان کی طرح کوئی اگر ہے

*'For who else should I sacrifice my soul?
Can you show me who else there is for
me besides Him?'*

In this poem Hadhrat has replied to those who criticize the extent the saints go in sacrificing for Almighty Allah their every desire. Hadhrat has beautifully asked that when

Almighty Allah alone is the one full of sublime qualities why then should a lover need to look anywhere else to sacrifice in love.

The lovers of Allah have so beautifully said:

قیمت خود ہر دو عالم گفتہ
نرخ بالا کن کہ ارزانی ہنوز

*'O Allah, you have set your price that I
sacrifice the two worlds for You. Is that
all? That is too cheap a price for Your
love? Please raise your price.'*

Moulana Rum has said so beautifully:

عشق مولا کے کم از لیلیٰ بود
گوئے گشتن بہر او اولیٰ بود

*Is the love of Allah not much greater
than the love of a Leila?
When that is the case becoming a ball in
His hands is the best for us all, (i.e. as He
desires He may do with us)*

Again ponder over the poem of our Hadhrat

میں ان کے سوا کس پر فدا ہوں یہ بتا دے
لا مجھ کو دکھا، ان کی طرح کوئی اگر ہے

*'For who else should I sacrifice my soul?
Can you show me who else there is for
me besides Him?*

The more one ponders over this poem the more the deeper meanings behind it become apparent. Indeed it is such a poem that merely by reciting it one feels the love of Almighty Allah increasing within one. The feeling with which Hadhrat composed this poem is similar to the feeling of the one who said:

نہ تنہا من دریں میخانہ مستم
جنید و شبلی و عطار ہم مست

*'I am not the only one who has been left
intoxicated in this tavern of love.
Hadhrat Junaid, Shibli and Attar were
also made drunk with this very drink.'*

And it is similar to the feeling of the one who said:

میں جوان پر مٹانا صبح! تو کیا بے جا کیا
اک مجھے سودا تھا دنیا بھر تو سودا کی نہ تھی

*'O my advising friend, what is wrong if I
find myself willing to sacrifice my all for
Him? In the end of the day besides this
trivial world what else do I have that I
can sacrifice in His name?'*

I feel it appropriate to end this chapter with a poem of
Sheikh-e-Tariqat Hadhrat Moulana Fadhlur-Rahman Sahib:

ہمارے پاس ہے کیا جو فدا کریں تجھ پر
مگر یہ زندگی مستعار رکھتے ہیں

*'What is there by us that is worthy of
being sacrificed in Your name?
All that we have is this worldly life that
we have borrowed for You.'*

The gift of forgetting

Generally forgetfulness is regarded to be a fault and an illness which one desires to be lifted. Hadhrat however introduces us to a type of forgetfulness that is amongst the greatest of Divine favours, and that is the gift of becoming oblivious to all besides Almighty Allah. Hadhrat would say:

اب سو ان کے سب کو بھول گیا
ہو مبارک یہ نعمتِ نسیاں

*'Now I have forgotten all except for Him.
Blessed indeed is this gift of
forgetfulness.'*

The saints generally prescribe the constant repetition of the first kalimah in order to purify the internal self. With the first phrase of the kalimah لا اله (there is none for me) the heart is encouraged to eradicate from it the thoughts of everything that lies within it, and then with the phrase الا الله (except Allah) the heart is filled with the thoughts of only one Allah. This is the sum total of suluk and tasawwuf.

Similar to the poem of Hadhrat is the advice that Khawja Muhammad Ma'sum gave to a disciple. Khawja sahib wrote:

'Endeavour to lose interest in all except Almighty Allah. Your heart should be made so clean from the thoughts of others that even if by effort you try to bring those thoughts back to memory it must not come. This stage is known as *fana-e-qalb* (the annihilating of the heart) and it is the first real step in this path.' (End of quote - Maktubat-Ma'sumiyyah)

At times Hadhrat would mention that, despite him having forgotten much, his mind has, by the grace of Almighty Allah, still retained the knowledge of Quraan, Sunnah and the biographies, incidents and sayings of the pious. When one would look at Hadhrat's condition he would find it a match to what a poet so beautifully described:

*'Whatever we have learnt thus far, we
have now forgotten. It is only the talks of
the Beloved that we now remember.'*

May Almighty Allah bless us all too with this wonderful bounty. Aamin.

Regret of sinning

Rasulullah Sallallahu Alaihi wa Sallam has mentioned:

كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

'Every man is a sinner. And the best of all sinners is the one who repents.' (Mishkaat)

It is not shocking for man to err and fall at times into sin. What is shocking is when one stubbornly remains on the sin and is not willing to repent. It is the quality of a believer that when he errs he immediately resorts to begging for Divine Pardon, and displaying true grief over what has transpired. If he portrays true regret he shall find the Divine Mercy of Almighty Allah taking him into its lap and making him the beloved of Almighty Allah.

Hadhrat's poem in this regard is indeed worthy of deep pondering:

کر لیا پیار بڑھ کے رحمت نے
ہو مبارک نہ امتِ عصیاں

'Mercy has come forward and engulfed me in its arms. Blessed indeed is the act of showing remorse over one's sins.'

In this poem Hadhrat has most uniquely shown the high status of the act of repenting and how it makes one worthy of acquiring Divine attention almost immediately.

May Almighty Allah save all Muslims from all sins and bless all with the ability and the guidance to continuously repent.

The fervour of Jihad

From the poems of Hadhrat one understands that Hadhrat was not just a saint who enjoyed remembering Almighty Allah in solitude. Rather within Hadhrat's heart burnt the flame of the desire for Jihad. A few couplets of Hadhrat's in this regard, which are mentioned in 'Irfaan-e-muhabbat' under the title of 'Azaan-e-Mujahid', are as follows:

اک جان اگر کرتا ہے قربان مجاہد
پاتا ہے پھر اللہ سے سو جان مجاہد

*'If the warrior sacrifices one life for his
Creator, he shall find himself blessed
with a hundred lives.*

اللہ کے وعدوں پہ ہے بس اس کو بھروسہ
کیا غم ہے جو ہے بے سرو سامان مجاہد

It is upon the promise of Allah that he should place his full trust. Why should he be concerned if he has no weapons and supplies?

باطل کو تخیل میں نہیں لاتا ہے ہرگز
کرتا ہے سدا حق ہی کا اعلان مجاہد

He should never allow false thoughts to enter within his heart. He should never stop proclaiming the call of the truth.

جاری ہے جہاں میں ترا فیضان مجاہد
حاصل ہے تجھے نسبت احسان مجاہد

O warrior, your blessings are being witnessed throughout the world. You have indeed attained the blessed stage of 'Ihsaan' (feeling the Divine Presence of Almighty Allah)

اللہ کی ہے یاد تری جان مجاہد
ہے تیرے لئے زیست کا سامان مجاہد

*Your life, o warrior, is the thoughts of
Allah. Remembering Him is the support
of your life.*

دل تیرا ہے گنجینہٴ عرفان مجاہد
ہے پاس ترے عشق کی دکان مجاہد

*Your heart, o warrior, is a treasure-box of
the recognition of Allah. By you is the
shop of the love of Allah.*

مظلوم کی نظریں پھر تجھے ڈھونڈ رہی ہیں
دنیا ہے مصائب سے پریشان مجاہد

*The eyes of the oppressed are searching
for you, o warrior. This world is indeed
full of sorrows and trials.*

اب رنگ جہاں اور ہی کچھ دیکھ رہا ہوں
کیوں محفل عشاق ہے ویران مجاہد

*I find that the colour (state) of the world
is now changing. O warrior, why are
there so few lovers to be found in the
field?*

Glory be to Allah! In these couplets Hadhrat has indeed highlighted the true status of the fighter in the path of Allah and through these couplets the flames of Jihad are indeed rekindled in the hearts of the readers.

Being aware of current affairs

It is of vital importance for a guide to remain up-to-date with current happenings. Otherwise he shall find nurturing quite a difficult task. From the poems of Hadhrat one understands that Hadhrat was well aware of current affairs and would lend to it great thought. A few examples of such poems are as follows:

محبت، مروت، اطاعت ہے غائب
پدر دیکھ لیجئے، پسر دیکھ لیجئے

*'The traits of love, obedience and nobility
have indeed disappeared. Whether one
looks at the father or at the son he finds
no noble trait.*

When obedience to parents, which was supposed to be a natural trait, has disappeared, what hope can one then have of a young lad being obedient to others? Hadhrat, in his poems, would paint a striking picture of the current state of affairs. Ponder over the following:

محبت سے خالی بشر دیکھ لیجئے
زمانہ سراپا ہے شر دیکھ لیجئے

*Take note how bereft man has become of
love. Take note of how full the world has
become with evil.*

نہ دوزخ سے خائف نہ جنت کے شائق
عیاں ہے ضرر ہی ضرر دیکھ لیجئے

*You find none fearful of hell. You find
none desirous of paradise. All that one
finds is harm in every direction.*

قیامت کے آنے میں اب دیر کیا ہے
ستمگر ہے اب چارہ گرد دیکھ لیجئے

*Now what need is there for Qiyamah to
be delayed? Look on the paths and you
will see nothing but tyranny and
oppression.*

Hadhrat composed the following also in this regard:

نہ پر کیف دن ہیں نہ پر کیف راتیں
گناہوں کا اپنے اثر دیکھ لیجئے

*Days are no longer found brimming with
people expressing deep feelings of love
for Almighty Allah, nor can such nights
be found. This indeed is the effects of
continuous sinning.*

نہیں جن کے پرواز کی انتہا تھی
وہی اب ہیں بے بال و پر دیکھ لیجئے

*The bird that had no limit to where it
could reach, it is now found with no
feather and no wing.*

Hadhrat would then encourage all to inculcate within themselves the noble character of Rasulullah Sallallahu Alaihi wa Sallam and to display it to the world. Hadhrat would say:

رحمت کا ابر بن کر جہاں بھر میں چھائیے
عالم یہ جل رہا ہے برس کر بجھائیے

*'Become a cloud of mercy and spread
across the world. The world is burning.*

*Please go quickly and extinguish the
flames!*

خلق نبی کا اب تو نمونہ دکھائیے
اغیار کو بھی اپنے گلے سے لگائیے

*Display to all the noble character of
Rasulullah Sallallahu Alaihi wa Sallam.
Embrace those who are on the wrong
path and bring them close.*

اعمال بد سے اب نہ جہاں کو ہنسائیے
اسلام پر خدا را نہ دھبہ لگائیے

*Do not bother of making the world happy
by sinning. For Allah's sake, do not stain
the pure faith of Islam!*

دل کو خدا کے واسطے پھر دل بنائیے
یعنی خدا کی یاد سے اس کو بسائیے

*For the sake of Allah, rebuild your heart.
Populate it with the love of Almighty
Allah.*

A true heart is one that brims with the remembrance of Almighty Allah. Without this it is nothing but a barren piece of flesh. When the heart shall be rectified its effect will then fall unto the external limbs of the body, as detailed in the Ahadith. For this reason the saints lay great emphasis on purifying the heart. May Almighty Allah bless us all with the guidance to rectify and purify of hearts. Aamin.

Criticism for displaying love for the world

Every Nabi and every saint is to be found warning against falling headlong in love with this world. From Hadhrat Hasan Basri it has been narrated that Rasulullah Sallallahu Alaihi wa Sallam stated:

حب الدنيا رأس كل خطيئة

'Love of the world is the root of all sin.' (Mishkaat)

It is this love that has made the people of today blind, unable to differentiate between permissible and impermissible, especially where it comes to financial matters.

Hadhrat wrote the following couplets to a friend of his who had travelled abroad and had earned a good fortune. In these lines there is great lesson for us all as well.

خبر آئی سنی میں نے یہ دولت کی فراوانی
مبارک ہو حسن! لیکن ہے دنیائے دنی فانی

*I have heard that you have been blessed
with a good amount of wealth.
Blessed may it be, but remember that
this lowly life is temporary.*

عبث نازاں ہے تو دنیا کے مال و زر پر اے ناداں
جو مرنا ہے تو پھر کس کام کا ہے تاج سلطانی

*O ignorant friend, it is a futile act to
show thrill over the amusements of this
world.
He who is to soon die, what work does he
have with the crown of the king?*

حرارت دیں کی کچھ کم ہوئی ہے نبض دکھلائیں
اگر مل جائے کوئی واقف اسرارِ پنهانی

*Is it possible that the flame of Imaan
within you has now become less intense?
If you meet one who is aware of the inner
secrets of love show him your pulse and
have him check.*

یہ مصرع یاد رکھنا کہہ گئے ہیں جس کو خاقانی
کہ یکدم با خدا بودن بہ از ملک سلیمانی

*Never forget the lesson that (Sheikh)
Khaqani left in this stanza
'One moment in the remembrance of
Allah is greater than the kingdom of
Suleiman.*

A day shall surely come when a believer shall express remorse over the moments of this world that were not utilized in the remembrance of Almighty Allah. At that time besides remorse there shall be no avenue of making up for one's losses.

Honouring the guest

Whoever came as a guest would find Hadhrat leaving no stone unturned in ensuring that he enjoys a comfortable stay. And if a scholar or a sheikh were to visit Hadhrat would go to even further measures. Even if it was only a student of a madrasah, Hadhrat would display such love and affection towards him that would leave him shy.

Ulema and the pious would on regular occasions present themselves in the company of Hadhrat. When Hadhrat would be informed of their coming he would show extreme joy and would await their arrival. During their

stay Hadhrat would take no consideration of his own health.

It would seem that by hearing the talks of love from the lips of the pious Hadhrat would get transferred to some other world, and in their talks Hadhrat would find the cure for his ailments.

Hadhrat would express this in poems such as the following:

جو ہیں اہل محبت بس وہی اس کو سمجھتے ہیں
کسی کا دیکھ لینا، درد کا کافور ہو جانا

*It is only the people of love that shall
understand what I am experiencing. The
mere sight of the lovers of Allah is
camphor upon my wounds.'*

Upon the departure of such people Hadhrat would recite the following:

ترا اٹھ کر چلا جانا قیامت ہے قیامت ہے
غضب ہے روز روشن کا شب دیکھ رہا ہو جانا

*Your leaving is as though Qiyamah has
come. How sad that the bright day had
to turn to night.*

Whoever would hear these words of lament and see Hadhrat's intense love for his visitors would find it difficult to control their own emotions.

Kindness and compassion to associates

Hadhrat would display an immense amount of compassion and love towards his disciples and would express great sorrow upon their departure. Some of the poems that Hadhrat composed upon the departure of Qari Abdul Hafiz Sahib, who also enjoyed a family relationship with Hadhrat, is given below, from which one can gauge the sentiments of Hadhrat upon separating from loved ones.

تو مسرور ہے اپنے گھر جانے والے
ہے غم سے مری چشم تر جانے والے

*O my friend that is departing today for
home, you seem so happy, whereas, on
account of sorrow, my eyes have become
wet with tears.*

میں قطع علائق نہیں چاہتا ہوں
مگر ہیں یہ سب درد سر جانے والے

*I do not desire to stop you from going
back to your family, but seeing you go
still causes me great pain.*

تڑپتا ہوں پھر بھی تو آتا نہیں ہے
مری آہ ہے بے اثر جانے والے

*I am left shaking in grief, but still you are
not coming back. It seems that my cries
of grief have no real effect.*

مرا شوق اب تیز سے تیز تر ہے
یہ ہے حال المختصر جانے والے

*My desire to see you again is increasing.
This in short is my condition.*

میں احمد سے کہتا ہوں حافظ کہاں ہیں
محبت کی حد سے گزر جانے والے

*I say to Ahmed, 'where is Hafiz, for who I
have such great love?'*

My close companion, Husami Mankpuri composed a lengthy poem describing the condition of Hadhrat on such

occasions. I shall present three couplets from that poem hereunder:

ترے احساس عالی کی نزاکت میں نے دیکھی ہے
یہ شانِ احترامِ آدمیت کم نظر آئی

*I have seen your delicate nature, and
have to say that the trait of honouring
others so much, which is in you, I have
rarely seen in others.*

کسی نے کی غلط کاری ترے رخ پر عرق آیا
کسی سے بھی ہوئی لغزش طبیعت تیری گھبرائی

*On the error of others perspiration
appears upon your cheek, on the slip of
others your nature would be affected
terribly.*

ہوئے ہم سے گنہ سرزدِ ندامت تیرے چہرے پر
ہوئیں ہم سے خطائیں اور تیری آنکھ شرمائی

*When we would sin, we would find regret
upon your blessed face, when we would
falter we would find your eyes lowered in
shame.*

Those that spent time in the company of Hadhrat will know that in these lines there is no exaggeration. This is exactly how Hadhrat was.

Displaying noble character towards adversaries

This was an outstanding trait of Hadhrat. It seemed that the verses اُدْفَعْ بِالَّتِي هِيَ أَحْسَنُ *'Repel in a much kinder manner'* and اُحْسِنْ إِلَى مَنْ أَسَاءَ *'Be kind to those who display harshness towards one'* had become part of the temperament of Hadhrat.

This was a unique trait in the character of Rasulullah Sallallahu Alaihi was Sallam and it was thus only befitting that the lovers of Allah and the Rasul of Allah Sallallahu Alaihi was Sallam also shine with this trait.

Hadhrat Abdullah ibn Abbas Radhiyallahu Anhu once enquired from Ka'b al-Ahbar regarding the description given of Rasulullah Sallallahu Alaihi wa Sallam in the Taurah.

He replied:

'It has been mentioned that Muhammad Sallallahu Alaihi wa Sallam will be born in Makkah and his land of migration would be to Taaba (the city of purity), i.e. Madinah Tayyiba. He shall also travel to Sham. He shall never be rude in speech nor shall he

be loud in the markets. He shall not repel evil with evil but rather shall overlook and forgive. His nation shall praise Almighty Allah in all conditions.

(Footnotes of Tafsir-e-Mazhari)

From the poems of Hadhrat one understands that Hadhrat too had enemies who left no stone unturned in causing him grief. Although Hadhrat had never disclosed the details of this, his poetry however exposed brief glimpses of the pain that had been caused to him and how he had controlled his emotions and forgiven those people. One such poem is the following:

جو رستم سے جس نے کیا دل کو پاش پاش
احمد نے اس کو بھی تیرے دل سے دعا دیا

*The one who caused my heart to shatter
on account of his oppression, Ahmed has
also made dua for him from the bottom
of the heart.*

When reciting the poem of Janab Iqbal Ahmed Suheil A'zamgar in the praise of Rasulullah Sallallahu Alaihi wa Sallam and how he Sallallahu Alaihi wa Sallam tolerated his enemies one at times finds the thoughts of Hadhrat coming to mind. I thus feel that it would not be inappropriate to quote some of those lines here.

راہ میں کانٹے جس نے بچھائے
گالی دی پتھر برسائے

*'The one who spread thorns in the path,
swore and assaulted with stones*

اس پر چھڑکی پیار کی شبنم
صلی اللہ علیہ وسلم

*In response, he sprinkled upon him the
morning dew of love. Sallallahu Alaihi wa
Sallam.*

سم کے عوض داروئے شفا دی
طعن سنے اور نیک دعا دی

*In the place of poison he gave medicine,
in response to criticism he made dua*

زخم سہے اور بخشا مرہم
صلی اللہ علیہ وسلم

*He bore the wound and handed over
balm. Sallallahu Alaihi wa Sallam.*

Our dear friend, Muhammad Hasib Sahib Rahbar Partabgar composed beautiful poetry in the praise of our Hadhrat. A few of those lines I shall now present:

کردار کی عظمت سے گفتار کے جادو سے
دشمن کو بھی وہ اپنا گرویدہ بنائے ہیں

*Through the greatness of his deeds and
the magic of his speech he made his
enemies into his devotees.*

جو دل پہ گزرتی ہے دنیا اسے کیا جانے
غم اپنا تبسم کے پردے میں چھپائے ہیں

*How will the world ever understand what
would go through his heart, especially
since he would hide his pain behind the
veil of his smile.*

Hadhrat himself said that the last two lines of this poem was indeed a complete picture of his life. At times Hadhrat himself would recite it and at times he would request Hasib Sahib to recite.

It is of utmost importance that those who benefitted from the company of Hadhrat take stock of themselves and check if this trait of Hadhrat has come into us as well.

May Almighty Allah bless us all with His Divine Favour and the ability to do good. Aamin.

Correcting poetry

At times Hadhrat would make corrections to the poetry of famous poets, from which one could gauge Hadhrat's religious temperament as well as his mastery of Urdu poetry. Examples of this shall now be provided:

The famous poem of Ghalib:

جاننا ہوں ثواب طاعت وزہد
پر طبیعت ادھر نہیں آتی

*I understand the meaning of rewards for
obedience and abstinence, but still my
heart finds no inclination.*

Hadhrat changed it to:

جانے گر ثواب طاعت وزہد
پھر طبیعت ادھر کیوں نہیں آتی

*After understanding the meaning of
rewards for obedience and abstinence,
why then is your heart still not inclining
towards it?*

What Hadhrat implied was that had the true meaning of *thawab* (reward) been understood one would most definitely have inclined towards it. The fact that inclination is not being found indicates that its meaning has as yet not been understood.

Another poem of Ghalib:

عشق نے غالب کمزور کر دیا
ورنہ ہم بھی آدمی کام کے

*Intense love has made Ghalib weak,
otherwise we too are men of work.*

Hadhrat changed it in a remarkable manner, taking it from being a lowly poem to becoming a shining star of the sky. Hadhrat read it as:

عشق نے احمد کو مجلے کر دیا
ورنہ ہم بھی آدمی تھے نام کے

*Intense love has brought light into
Ahmed, otherwise we too were merely
men by name.*

Hadhrat meant that when love brings light into the heart, only then does one become worthy of being called a 'man'. Otherwise it is just a word with no reality.

Hadhrat could obviously not tolerate the word '*ishq*' (intense love) being used for worldly and filthy purposes. For Hadhrat the word '*ishq*' (intense love) held an extremely high position of honour and greatness. As Hadhrat would say:

مقام عشق ہے سمجھے گا اس کو راز داں ساقی
میں وہ میخوار ہوں جس کا ہے اب سارا جہاں ساقی

*The status of ishq (intense love) shall only
be understood by he who carries the
secrets of the cup-bearer.
I am that tavern which is now
distributing the drink of love to the whole
world.*

Another poem of Hadhrat's regarding *ishq* (intense love):

تو نے کہاں سے کہاں پہنچایا
عشق ہو تجھ پر رحمت نازل

*How far you have allowed us to reach O
love, may the mercy of Allah descend
upon you.*

ان کی مرضی میں تو فنا ہو
اتنا ہی ہے عشق کا حاصل

*To sacrifice in His happiness that indeed
is the crux of love.*

سوچ سمجھ کر تھامے دامن
سخت کٹھن ہے عشق کی منزل

*Think well and then hold onto your
garment firmly. The road of love is not so
easy.*

اللہ فیض جنوں سے
طے ہوتے ہیں سارے منازل

*O Allah, it is by the blessings of Your
lovers that the paths of love are
traversed so easily.*

نغمہ عشق سنا کر اے احمدؔ
لے ہی لیا تو نے تو مرا دل

*O Ahmed, by reciting to me the poems of
ishq (intense love) You have indeed
captured and taken over my heart.*

Another example of a poem which Hadhrat rectified is the following:

کی مرے قتل کے بعد اس نے جفا سے توبہ
ہائے اس زود پشیمیاں کا پشیمیاں ہونا

*With an empty heart he is now repenting
after having killed me. Woe be to the
shame he now feels over his shameless
deed!*

Hadhrat remarked that today even after killing one feels no shame. Hadhrat thus changed the poem to:

قتل کے بعد بھی نادم وہ جفا سے نہ ہوا
اس نے سیکھا نہیں ہائے پشیمان ہونا

*Even after killing he shows no regret
Alas, he has still not learnt how to show
remorse!*

The poem of Akbar Allahabadi is as follows:

ہم آہ بھی کرتے ہیں تو ہو جاتے ہیں بدنام
وہ قتل بھی کرتے ہیں تو چرچا نہیں ہوتا

*If we just let out a cry we are disgraced.
As for him, even if he kills, nothing ever
gets said.*

Hadhrat changed this to suit the current time into:

ہم آہ بھی کرتے ہیں تو ہو جاتے ہیں بدنام
وہ قتل بھی کرتے ہیں تو پا جاتے ہیں انعام

*If we just let out a cry we are disgraced.
As for him, even if he kills, he gets
rewarded.*

A poet said:

اس کنکاش کے دام سے کیا کام تھا ہمیں
اے الفت چمن تراخانہ خراب ہو

*What work do we have with all these
worrying issues of daily life?
O familiarity, may your garden be ruined.*

Who knows what the poet really intended with this poem. Hadhrat however could not tolerate that all the affairs of this world be branded with the same stick and regarded as a calamity which distances one from Almighty Allah.

It is proven from numerous Ahadith that if one engages in fulfilling his worldly obligations whilst at the same time remaining staunch upon the Shariah he becomes worthy of immense reward. Fulfilling worldly obligations is thus a ladder towards the Divine Pleasure of Almighty Allah and it should not be viewed as a disgraceful act. Hadhrat thus changed this poem to:

جب کنکاش کے دام میں پنہاں بہار ہو
کیوں الفت چمن پہ نہ عاشق نثار ہو

*When the season of spring has been
hidden in the turmoil of this worldly life,*

*why then should a lover not sacrifice
himself for the garden of familiarity?*

Yes, such engagement with the world which makes one unmindful of his hereafter, that is to be criticized.

Jigar Muradabad said the following:

گلشن پرست ہوں مجھے گل ہی نہیں عزیز
کانٹوں سے بھی نباہ کئے جا رہا ہوں میں

*I am a worshipper of the garden, but I
have not a single rose.
I thus suffice on the thorns of the garden.*

Hadhrat changed the wording slightly to:

گلشن سے عشق ہے مجھے گل ہی نہیں عزیز
کانٹوں کو دل سے پیار کئے جا رہا ہوں میں

*'I am in love with the garden, but I have
by me not a single rose.
My heart has thus fallen in love with the
thorns of the garden.*

The word '*worshipper of the garden*' is inappropriate for a believer thus Hadhrat had it changed to '*a lover of the garden*'.

Also, the phrase '*sufficing on the thorns*' is inappropriate for a true lover, who appreciates every little that he receives, thus Hadhrat changed it to '*my heart has fallen in love with the thorns*.'

Just see how a slight change to the poem has so greatly affected its value!

When the news of the demise of Hadhrat Muslihul-Ummah, Hadhrat Moulana Wasiyullah Sahib reached Phulpur Hadhrat set out for Allahabad. Whilst on the bus Hadhrat browsed through an article regarding the demise of Moulana, in which mention was made of Hadhrat's demise occurring on the ship and due to some necessity the body had been placed to rest in the ocean. The following poem was written below:

قسمت کی خوبی دیکھئے ٹوٹی کہاں کمند
دو چار ہاتھ جب کہ لبِ بام رہ گیا

*'Look at how destiny works, ponder over
where the rope snapped?
Just a few yards were left from reaching
the roof.'*

Hadhrat immediately altered the poem and read it as follows:

جوش جنوں میں توڑ دیا میں نے خود کمند
دو چار ہاتھ جب کہ لبِ بام رہ گیا

*In a fit of love I myself snapped the rope,
(in eagerness to meet my Beloved)
despite only a few yards being left from
reaching the roof.*

قسمت کی خوبی کہتے ہیں اس کو عزیز من
رحمت کے پر سے اڑ کے سر بام آگیا

*My friends say that it is the fortune of
destiny (that I could not reach there)
(little do they know) that on the wing of
Divine Mercy I have already flown to the
top of the roof!*

Subhanallah! This alteration indeed changed the full meaning of the poem and displays the high level of love and admiration Hadhrat had for Moulana Wasiyullah Sahib Rahimahullah.

Hadhrat had altered many other poems as well, which have been mentioned at the end of Hadhrat's book, Irfaan-e-muhabbat.

Selected poems of Irfaan-e-muhabbat

In the books of Ahadith there is a chapter devoted to those Ahadith which cause the heart to soften. It is known as Kitab-u-Riqaq. By studying it one realizes that softening the heart is not merely commendable but rather a demand of the Shariah. There are many of Hadhrat's poems that create this feeling within the heart, on condition that one reads and ponders over its meaning with an attentive heart and mind. Some of those poems shall be mentioned below:

نہ وہ ذوق ہے، نہ وہ شوق ہے، نہ وہ کیف ہے، نہ سرور ہے
ہے ہر ایک چیز ہی بے مزا، جو نظر سے اپنی تو دور ہے

*I do not find that feeling, I do not
experience any real thrill.
When You are far from my thoughts I
find everything that around me
tasteless.*

تراذ کر ہے، تری یاد ہے، ترانام، ترایام ہے
ہے اگر نصیب تری رضا تو یہ ہجر جان حضور ہے

*If through Your zikr, Your remembrance,
Your Name and Your message, I find Your
pleasure
then even if I am far, then too for me
that is being close.*

تری یاد دل کی مرے دوا، تیرا نام روح کی ہے شفا
ترا بھولنا مری موت ہے، ترا ذکر حاصل طور ہے

*Your thoughts are medicine for my heart,
Your remembrance is cure for my soul.
Forgetting You is death for me.
Remembering You is for me as though I
am standing on Mt Tur.*

میں برا ہزار سہی مگر، ہے کرم پہ تیرے مری نظر
تو کریم ہے، تو رحیم ہے مجھے ناز اس پر ضرور ہے

*I know I am extremely unworthy and evil,
but my gaze is upon Your kindness.
You are All Merciful. You are All-Kind. It is
this upon which I place my hope and
trust.*

Another poem of Hadhrat's:

آپ ہی ہیں مقصود ہمارے
دل کے اجالے، آنکھ کے تارے

*You alone are our quest, the light of our
heart, the star of our eye.*

آپ پہ میری جان ہے قربان
آپ ہیں مجھ کو جان سے پیارے

*May my life be sacrificed for You. I love
You more than I love my own self.*

ان کا سہارا ہی ہے سہارا
اور غلط ہے سارے سہارے

*It is only His support that can be called a
support. All other supports are a mere lie.*

اب تو اٹھا آغوشِ کرم میں
تھک گئے ہم ہمت ہیں ہارے

*O Allah, now You lift me in your lap of
mercy. I have become tired and have lost
courage.*

Once, when Hadhrat was extremely ill, he composed the following lines:

تجھ سے زیادہ دہر میں کون گناہگار ہے
پھر بھی تو ہنس رہا ہے آہ؟ کیوں نہیں اٹکبار ہے

*There is none as great a sinner as you are.
Despite that I find you laughing! Why
can't you cry?*

اپنے کرم سے اس نے تو تجھ کو جگایا بار بار
پھر بھی نہ آیا ہوش میں ایسا تو نابکار ہے

*In kindness He has woken you up many a
time
yet still you have not come to your senses!*

لہو و لعب میں مست ہے یاد خدا کرے گا کب
تو ہی بتا دے بے خبر! زیست کا اعتبار ہے؟

*You are involved only in amusement and
play. When are you going to find time to
think of Allah? O ignorant, you yourself
tell. Do you have a guarantee of life?*

تو ہی ہے دیں کا مقتدا شرم تجھے نہیں ذرا
تو نہیں مقتدی بھی آہ! نفس کا خود شکار ہے

*You are followed in matters of Din, yet
you show no shame!
Forget being a leader, you are not even a
follower. Rather you are in the trap of
your nafs.*

Advices

A salient feature of the saints is their fervour to render advice and to focus their attention towards proper upbringing. And on account of their inner-selves having conformity to their words the world has always found effect from their speech.

Our Hadhrat would also constantly offer words of advice, which many a time would be in the form of poems. Some of those shall now be mentioned:

غافل تو ایک دن نہ کہیں شرمسار ہو
گل تو سمجھ رہا ہے وہ نہ خار ہو

*O negligent one, may you not be left
ashamed one day. It should not happen*

*that what you thought to be a rose turns
out to be a thorn.*

مشغول ہو کے غیر میں کیوں کر رہا ہے دیر
دربار حسن میں نہ ترا انتظار ہو

*Why are you still wasting your time with
others?*

*The Court of Divine Beauty is awaiting
your arrival.*

مرضی پہ ان کی شوق سے سب کچھ نثار کر
میدان عشق میں نہ کہیں تیری ہار ہو

*Sacrifice happily everything you have in
His happiness.*

*Let it not be that you are defeated in the
field of love.*

دونوں جہاں میں پاتا ہے بیشک وہی فلاح
روتاجو اپنے جرم پر زار و قطار ہو

*Only he shall find success in both the
worlds, who sheds tears in abundance
over his crimes.*

بڑھ کر تو کر دے دیدہ و دل اپنا فرش راہ
احمد وہ آرہے ہیں ذرا ہوشیار ہو

*Go forward and place your eyes and your
heart as a carpet on the path.
O Ahmed, He is coming! Prepare yourself
for His arrival!*

Another unique poem of Hadhrat's in this regard:

خدا سے ہو کر جناب غافل جہاں میں کیوں دل لگا رہے ہیں
سراب ہے یہ نہیں ہے پانی، فریب کیوں کھا رہے ہیں

*O my negligent companion, to what are
you devoting your heart?
This is but a mirage. It is not real water!
Why are you living in a deception?*

کہاں سے مقصود آئے جو راہ حق سے بٹھک گئے ہم
کہاں تھا افسوس ہم کو جانا، کہاں ہم افسوس جا رہے ہیں

*He, who has gone off the path, how shall
he ever find what he seeks?
How sad that where we supposed to be
going, we have gone in the total opposite
direction!*

خدا کے تم ہو، خدا تمہارا
خدا کو راضی کرو خدا را

*You become Allah's. Allah will become
yours.
For the sake of Allah, strive to make Allah
happy!*

خدا سے جن کو ہے کچھ محبت
یہی صدا وہ لگا رہے ہیں

*Whoever has even a little of love for
Allah, he too is echoing this very call.*

Subhanallah! What a poem! The entire poem has been written in 'Irfaan-e-Muhabbat'. Those interested may find it there.

Another poem of Hadhrat, which can be described as the soul of Hadhrat's advices is the following:

آہ! کیا تجھ کو نہیں یاد رہا اپنا مقام
مقتدی تو نہیں ہر گز تو ہے دنیا کا امام

*Alas! Have you forgotten your position?
You are not a follower! Nay you are a
leader!*

مرد مؤمن کا نہیں ہوتا ہے زمانہ کا غلام
وہ نڈر ہو کے سناتا ہے خدا کا پیغام

*A believer is not the slave of time.
Without any fear he calls out the
message of Allah.*

تو ہے مؤمن تری کیوں غیر پہ جاتی ہے نظر
شرم کی بات ہے واللہ ہے غیرت کا مقام

*You are a believer, so why does your
gaze go to others besides Allah?
This is indeed a matter of great shame.*

نافع و ضار جز اللہ نہیں ہے کوئی
تو موحّد ہے تو پھر شرک سے تجھ کو کیا کام

*Besides Allah there is none who benefits
and harms.*

*You are a believer in the oneness of Allah.
You should have no relationship with
shirk whatsoever!*

نہیں اللہ پہ ہے تیری نظر صد افسوس
تجھ کو گھیرے ہوئے رہتے ہیں اسی سے اوہام

*A thousand sorrows that your gaze has
still not become fixed upon Allah.
Because of this you are always
surrounded by doubts.*

مئے توحید سے تو مست ہو سرشار ہو یوں
شرک کی بونہ رہے اور نہ باقی اوہام

*Become so intoxicated with the drink of
tauhid, that no smell of shirk remains,
nor any sort of doubt.*

بیخبر ہوش سے لے کام نہ ہو تو غافل
دیکھ صیاد نے ہر سمت بچھائے ہیں دام

*Wake up and do what you need to. Do
not be negligent!
The hunter has placed his traps in every
direction.*

خواب غفلت میں ہے بیہوش، ذرا ہوش میں آ
سیکڑوں طرح کے افسوس ہیں تجھ میں اسقام

*You are still in a state of negligence!
Come to your senses!
A thousand sorrows over you that you
have so many illnesses within you.*

تو شریعت کا نہیں آہ! رہا جب پاپند
دین و دنیا میں بھلا پھر ہو ترا کیوں اکرام

*When you were unable to remain
staunch on the Shariah, how can you
then expect to be honoured in this world
and the next?*

بالتین تجھ پہ ہوا اللہ کی رحمت نازل
اپنے اللہ کو گریا دکرے صبح و شام

*Without any doubt, the mercy of Allah
shall pour upon you, if morning and night
you continue remembering Allah.*

پیروی سید کو نین کی لازم ہے تجھے
اپنے اعمال سے اسلام کو مت کر بدنام

*Following the master of both the worlds
is most important for you. Do not spoil
the name of Islam with your actions.*

Another poem of Hadhrat's:

تفویض ہی سے چین ہے دونوں جہاں میں
تجويز کا خیال بھی دل میں نہ لائیے

*In submitting totally to Allah is peace of
mind.
Never trust yourself in deciding what is
best for you.*

ہرگز منازعت نہ کریں حکم حق میں آپ
تسلیم کو شعار اب اپنا بنائیے

*Never contest the command of your Lord.
Make submission to Him your salient
feature.*

تسلیم کا اب اپنے کو خوگر بنائیے
ان کے ہر ایک حکم پہ گردن جھکائیے

*Fall totally in submission.
Drop your neck in front of His every
command.*

اک ان کا غم ملا ہے مبارک ہو آپ کو
اپنی خوشی میں آگ خوشی سے لگائیے

*If you feel even a little of the pain of His
love, then you are indeed blessed.
In happiness light a fire to your own
desires.*

جب تک نہ جامِ عشق و محبت پیئیں گے آپ

ممکن نہیں بلند مقام آپ پائیے

*As long as you do not drink from the
goblet of love, it will not be possible for
you to climb to high stages.*

الفت خدا کی دل میں خدا را جمائیے
پڑھ کر نماز گھر کو خدا کے بسائیے

*Create within your heart a strong
connection with Allah.
Perform your salaah and make your
house a dwelling for the Divine
Manifestation of Almighty Allah.*

دنیا کو اپنے دل میں نہ ہرگز بسائیے
اپنے خدا کے پاک سے اب لو لگائیے

*Never allow the world to take up
residence in your heart.
Rather, remain deeply engrossed with
your Pure Allah.*

اعمال بد سے اب نہ جہاں کو ہنسائیے
اسلام پر خدا را نہ دھبہ لگائیے

*Do not waste time in pleasing the world
with evil deeds.
For Allah's sake, do not allow a stain to
fall on to Islam.*

کبر و ریا، نفاق، ہر اک بت کو ڈھائیے
دل سے خدا پہ اپنے اب ایمان لائیے

*Destroy the idols of pride, vanity, and
hypocrisy.
Create within your heart firm belief in
your Allah.*

ہر گز حرام کے نہ قریب آپ جائیے
روزی حلال آپ کما کر کے کھائیے

*Never venture close to haraam.
Continue earning halaal and eat from
that.*

داڑھی خدا کے واسطے اب مت منڈائیے
صورت رسول پاک کی اپنی بنائیے

*For Allah's sake do not shave your beard.
Adopt the appearance of the Messenger
of Allah Sallallahu Alaihi wa Sallam.*

جنت کا راستہ میں بتاتا ہوں!
میں چاہتا ہوں آپ نہ دوزخ میں جائیے

*I am showing you the way to paradise.
I do not want that you fall into the fire.*

جو کچھ سنانا تھا مجھے میں نے سنادیا
گھر اپنے اپنے شوق سے اب آپ جائیے

*What I had to tell you I have said.
Now, you may proceed happily back
home.*

Similar to this Hadhrat had over the years compiled many poems, all brimming with heart-melting advices and warnings. These poems can be found in 'Irfaan-e-Muhabbat'.

As a conclusion I shall terminate my book with a poem of Allamah Iqbal and then with one of my Hadhrat.

Addressing the youngsters of his era Allamah Iqbal advised them to benefit from the lessons given by Moulana Rum. Allamah said:

پیر رومی راہ رفیق راہ ساز
تا خدا بخش ترا سوز و گداز

*Take the guide, Rumi, as your companion
on this path, whereby you too can get
blessed with the love of the Almighty.*

زانکہ رومی مغز را داند ز پوست
پائے او محکم فتنہ در کوئے دوست

*Moulana Rum was blessed with great
fore-sight regarding this path.
His steps on this path were thus firm and
in the right direction.*

In Tarikh-e-Da'wat, Moulana Abul Hasan Ali Nadwi concluded his discussion regarding Moulana Rum with the above couplets of Allamah Sahib.

Similar to the above poem is the one composed by Hadhrat, with which I shall conclude this book. Hadhrat said:

تنہا نہ چل سکیں گے محبت کی راہ میں
میں چل رہا ہوں آپ میرے ساتھ آئیے

*Alone you cannot walk upon the path of
love.*

I am walking, why do you not join me?

May Almighty Allah bless us all with the guidance to practice upon these advices and may He bless us all with His love and connection to His Being. May Almighty Allah accept this weak effort and may He make it beneficial for all. Aamin.

بحرمة سيدنا النبي الكريم صلى الله عليه و آله و اصحابه اجمعين!